The Indo-Europeans

Adriano Romualdi

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The Indo-Europeans
Origins & Migrations

Adriano Romualdi

The author

Adriano Romualdi died at the age of thirty in 1973 in a road accident. He was the son of Pino Romualdi, deputy secretary of the MSI. University professor and essayist, he was a contributor to a large part of the magazines of Italian neo-fascism of the sixties, especially "New Order." Author of many texts and cultural organizer in the area of Italian right-wing radicalism, he was among the first Evolian intellectual activists (of whom he is also a biographer). Similar to Evola's, his judgment is impetuous. Fed up with patriotisms and nationalisms that no longer have meaning after the Second World War, he affirms that the struggle between nations has been replaced by that between continents. In this painting, Romualdi overcomes the desperate anti-modernism of the last years of Evola (the decline of the West) and proposes to the extreme area of neo-fascism a new political perspective based on his "birth of fascism."

Preface

This book could be a university manual, in which the origins of our people could have been studied in a clear and fruitful way. In fact, it would have been if Europe had won in 1945. However, unfortunately, in that dark year a disaster much larger than a military defeat was consummated. Two conceptions of the world faced each other in a war for existence. They still continue to do so. It is no longer the skeletons of their devastated cities that the eyes of the defeated see, nor is what they hear the roar of bombs, but what they contemplate is a strange world, founded on deeply alien values, while the bombings have been replaced by a permanent process of misinformation, of simple lies. What took place in 1945 was not a mere military defeat. The cessation of hostilities was followed by a “vaccination” policy aimed at avoiding a new awareness, an ideological and ethical rearmament, as well as a human one, that would allow Europe to resume the fight. The System conceived plans and established guidelines in the most diverse areas. And one of its essential objectives was to carry out a process of eliminating the hallmarks of Europe, in which response the extension of confusion about the origin and nature of Europe is included: the fact that ethnology, archeology , anthropology, together with the study of religions or ancient sociology until the mid-1940s would have established that the first Indo-Europeans had constituted an aristocratic, warrior people, of northern origin and of Nordic race, possessing a conception of life and

sacred rooted in a living and at the same time immemorial tradition, and that groups arising from the bosom of this people had been the origin of various cycles of civilization, analogous creations of the same spiritual and human element: India, Iran, Hellas, Rome, Celtic... had too many "dangerous" implications and the consequences to be deduced were too obvious, and it was not in vain that the study and vindication of the Indo-European world had occupied a central position in the ideology and "myth" that had just been defeated (Lothar Kilian alludes to this issue when he writes "soon after the Second World War it was considered that the only plausible thesis was that of the eastern origin of the Indo-Europeans while the thesis of the so-called Nordic circle was outdated." There is no room for further subtlety) For this reason excavation data were falsified, absurd theories were developed (it was claimed that the Indo-European language was actually reduced to a set of isoglosses and little else, that central and Nordic Europe had been linguistically Indo-Europeanized by the bearers of archaeological cultures of which there was no There is the slightest hint in those spaces, that the original Indo-Europeans, in reality, were nothing more than Anatolian peasants of the first Neolithic... and so on ad nauseum and there was no scruple in lying deliberately and conscientiously. The "Indo-European question" had been completely "deactivated."

In the present work, which earned the praise of the Indo-European specialist Giacomo Devoto, and which constituted the introduction to the Italian edition by HFK Günther, *Frömmigkeit nordischer Artung*, and in the case of the excursion on the origins of Latin, an article published in the publication *Order New* (No. 4, December 1971), Adriano Romualdi performs a double task: on the one hand, collecting the works of specialists who carried out their work until the 1940s (Specht, Meyer, Schulz, Antoniewicz, Günther himself...) combining them with the results of comparative linguistics from later decades (Krahe, Thieme) exposing a doctrinal corpus of the highest scientific level that is forceful in its conclusions, clearly establishing the location of the *Urheimat* of our ancestors in the area between southern Sweden, Denmark, and the German-Polish plain; on the other hand, it subjects to severe criticism the theses that for years tried to hide this reality, sometimes even with a certain black humor (CH Boettcher has drawn attention with some sarcasm to the fact that the expansion of the Red Army to the Elbe contributed to make plausible the fantasies of nomadic Indo-European horsemen rampaging through Europe from the steppes of southern Russia). In this sense we must express a certain optimism, since the scientific community, having overcome the pressure of the post-war period, is increasingly guided by historical-archaeological criteria, instead of political-ideological ones, with the logical consequence of the revitalization of approaches. and theories presented herein

job. However, during the almost thirty years since the publication, numerous developments have occurred in the fields of prehistory and linguistics that have forced us to introduce a series of notes in order to update the argument developed by the author on the origin and ethnic personality of the Indo-Europeans. One of the new elements that has come to disrupt all approaches to European prehistory has been the chronological revolution brought about by carbon 14 dating and its subsequent calibration following different methods. Consequently, we have had to readjust the entire chronology used by the author, who wrote his work at the dawn of this transformation, making it go back substantially *.

Common racial origin is the basis of our European nationalism: it is not geopolitical needs, nor having shared a common history, nor having very similar cultural forms, but rather it is a nationalist based on blood. If our ethnic groups have common cultural forms, if our states must unite politically and militarily, if our people must continue to travel through history together, it is because biologically we are a single people, without which none of the rest would have much meaning or much importance. We are the descendants of those Indo-Europeans who began their migrations from northern Europe at the end of the last ice age: community of language and community of ideas, but, above all, community of blood.

Also, from the CEI, and honoring our name, we wanted to definitively make clear a fundamental issue for all Hispanic National Socialism, such as the origin of the Indo-Europeans, our identity as such and, as Adriano Romualdi emphasizes, the value of Indo-European as a “cohesive myth” for European nationalism. Traditionally we have been colliding with a certain myopic Spanish nationalism that was content with the vulgar and simplistic "Spain is different", when it did not appeal to the "mestizo Spain", "melting pot of races" and so on (the "national-masochism" to which JM Fernández -Escalante spears, ironic and merciless, sharp barbs). Well no, Spain is not different, nor "mestizo", much less "moor": the men who populate it today are descendants of those invaders, colonizers or repopulators from the North; They were the ones who forged the body and soul of this southwestern end of the European continent, and we only recognize ourselves in those nationalists who see their origin and identity in the North, regardless of whether their nationalism is Spanish, Castilian, Catalan, Abertzale or Galician: if they see their true Homeland in the North and in blood, their fight is ours.

The second reason that has led us to publish this book is to present to the public

Spanish-speaking to the author of the same, Adriano Romualdi, unjustly unknown in our environments; An idealist, he combined political militancy with a deep ideological, philosophical and historical preparation that allowed him to obtain a position as full professor of Contemporary History at the University of Palermo. A reference figure in the MSI, of which he was always a prominent member, in his work one can see an incessant work of *update* of Fascism and National Socialism (two ideological conceptions that in their essence were absolutely unidentifiable for him), under the prism of Tradition, aimed, without giving up anything, to face the political battle after the military defeat of '45; Also in his theoretical and practical approaches in the political field, you can see the genius of someone who, far from nostalgia and sentimental passions, looks at reality from the peaks where only the greatest reach, his proposal is that of a Dorian, the of an Aryan: no songs about the past - something so easy in Italy in the 60s and 70s - no nostalgia for the superfluous, but also no compromise in the field of values, in the defense of truth and in denunciation of the enemies of Europe, a combat for which adequate and effective weapons are needed and, among them, a party capable of exerting influence in society and gaining levels of real power was the only effective and realistic way to confront the opposing forces, equipped with effective organizations of the same nature. This was Romualdi's dream and also the reality of the MSI. Unfortunately, Adriano Romualdi died in Rome due to a tragic traffic accident during the hot summer of 1973.

As far as we know, to date only one of his works has been translated into Spanish, *Julius Evola the man and the work*, by editions «*Iskander*» from Valencia, which constitutes without a doubt the best essay written on the Italian Master. However, Adriano Romualdi's work was not limited to a single field, but rather he treated with depth, seriousness and rigor a wide variety of topics concerning our *Weltanschauung*, so we consider the translation and editing of most of his works a fundamental task. In this sense, we trust that *The Indo-Europeans* constitutes the first chapter of this work.

***** Already calibrated dates are indicated by the acronym BC, while C is used when for some reason it has been necessary to offer an uncalibrated date. On the other hand, we wanted to provide some bibliographical guidelines that may be useful to anyone who wishes to delve deeper into this problem. Thus, in order to prevent the excess of notes from making reading uncomfortable, we have included in the text the original notes by Adriano Romualdi corresponding to chapters I, III and III, almost all of them textual quotations from works by other authors. Without

However, in chapters IV and V we have maintained the original notes as such, since for our part we have included a significantly smaller amount, which we identify with an asterisk (*) to distinguish them from those of the author.

Foreword

It cannot be said that the Indo-European problem is very popular in Europe today. A field reserved for specialists in philology and archaeology, relegated from the general media and linked to a few vague and unconnected ideas (India, the "Caucasian" race), has not exerted any influence - at least among us - on the global conceptions of history that induce men to believe and fight.

However, the discovery of the kinship between the Indo-European languages and their derivation from a common trunk, which was verified at the beginning of the last century, has in itself a series of elements capable of constituting the foundation of a great unitary idea of the white race. This idea could contribute to a significant awareness for contemporary Europe, to the extent that the "Aryan" myth leaves the realm of pure science or political misunderstandings to become part of a revolutionary world vision. and conservative. Against the global subversive tide to submerge our continent, the Aryan idea could constitute a point of reference for the surviving European energies.

When we speak of the Aryan idea we are not simply referring to the simple sense of belonging to the white race*, but to the conscious acceptance of the values that the Indo-European tradition embodies in the history of civilization. There was a spiritual unity from Germanic Iceland to Aryan India, a unity that leaves its strong mark on epic monuments such as the*Iliad*, he*Mahâhârata*and the *Nibelungelied*. Within this unity, Hellas and Rome flourish, the aristocratic, qualitative and agonistic values of the classical world. The awareness of this tradition of blood and spirit and its contrast to forms of Semitic religiosity infiltrated during the decline of the classical world, which today reappear as dissolving forces, could be of vital importance for the definition of a specifically European vision of the world. .

Until today, the only European government that has displayed this "Aryan consciousness", although amidst misunderstandings and errors, was that of National Socialist Germany. This phenomenon cannot be completely understood yet, but it cannot fail to be kept in mind when the global conflict between races and continents

has reached its full intensity. It is not surprising, therefore, that it was precisely National Socialism that valorized the work of some of the most interesting interpreters of the Indo-European world. Among them is Hans FK Günther, author of numerous works in which prehistory, anthropology and philology merge in an attempt to reconstruct the values of Aryanity. Reproposing his work – actually proposing it, since it is the first time that one of his books has been translated in Italy – constitutes for us much more than a mere service provided to the circulation of ideas. This is an affirmation of the validity of the Nordic-Indo-European idea for the definition of a historical perspective that is not that of the German national socialism of yesterday but that of a European nationalism of tomorrow.

All of us, and particularly the members of the new generations, sense that we are at a historical crossroads. The old national perspectives, in which we were still educated, are breaking down everywhere. The Italian, French or German homelands – and with them the particular Italian, French or German historical approaches – are no longer sufficient nor can they do so again. Nationalists without a nation, traditionalists without tradition, we seek to recognize ourselves in a vaster homeland and tradition.

At the same moment in which we are aware of the contradictions between old patriotisms, we will understand the validity of the national idea as a synthesis of the values of blood and tradition against the leveling currents of a bastard world. The need to save nationalism, transferring it from the level of ancient patriotisms to that of a greater nationalism of the Nation-Europe seems to us, more than ever, to be the revolutionary need of today.

Thus, the Indo-European problem is presented to us as the problem of the origin of Europe, of the original source of the Nordic energies that, with Hellas, Romanity and Germanism, shape our history. The Nordic idea, as we propose it in the field of *Weltanschauung* of European nationalism, does not intend to constitute a de facto prejudice against European groups or individuals, but rather aspires to be a revolutionary instrument in the understanding of history that allows us to understand that not all elements of Europe have the same value and in what way , following the genetic logic that presides over the birth of our civilization from a Nordic trunk, central and peripheral currents, European currents and anti-European currents are distinguished in the history of Europe.

It aspires to constitute the instrument of a *weltanschauulicher Stosstrupp* that shows us what we are and what we should want.

*****It is necessary not to make the mistake of considering the category "white" identifiable with that of "Aryan." That both notions are not completely equivalent is demonstrated by the fact that the racism practiced in some states is "white" but not "Aryan." The Union of South Africa, for example, "... far from separating Jews from key positions in the country and, in general, from any profession through the exercise of which they can achieve political or cultural influence, offers them, because of the simple *color*, all the advantages that "whites" enjoy, advantages that are denied to Asian Aryans, however illogical it may seem, even if (as is the case with most of the *Brahmana* and of many *Kshatriya* from Punjab) are light-skinned. (Devi 1976, 25). (Editor's note from the 1978 Italian edition)

I – The Indo-European problem from the point of view
philological and ethnological

It was romantic philology, within the scope of the rediscovery of history and origins – an unconscious reaction against Enlightenment rationalism and its claim to cut off all the roots of man – that provided the idea of the unity of the Indo-European peoples.

At first it was a few researchers – an English judge, a French abbot and a German Jesuit – surprised by the similarity that some Indian words presented with Latin, Greek and German terms [1]. In fact, in 1768 it was read in the *Academie des Inscriptions* from Paris a memoir by Father Courdeux of Pondichery in which he commented "on what depends on the fact that a large number of Indian words are common to Greek and especially to Latin." In 1786, William Jones, judge of Calcutta, declared in a speech before the Society of Sciences of that city that Greek, Latin and Sanskrit showed such similarities that it was necessary to derive them from a common source. Finally, in 1789, the German Jesuit Paolino de S. Bartolomé published in Padua a *Dissertatio de antiquitate et affinitate linguarum zendicae, sanscriptamicae et germanicae*. But it was Friedrich Schlegel in 1808 who attempted a first systematization of the phenomenon by imagining a migration from India to Europe. Later, with the work of Bopp (1833), a true comparative grammar of the Sanskrit, Persian, Greek, Latin, Lithuanian, Gothic and German languages was developed. In the course of the century, the affinity of Slavic, Celtic, Illyrian and Armenian was also recognized. In the first twenty years of the 20th century, the Tocharian and Hittite languages were discovered. The first owes its knowledge to the discovery of a large number of manuscripts datable between the 7th and 10th centuries of

our era, thanks to the excavations carried out essentially by German researchers in the Tarim basin (Chinese Turkestan), which were written in an Indo-European language unknown until that time and which had two varieties (Tocharian A and Tocharian B).

On the other hand, the discovery of a large number of monuments belonging to an unknown people and the continuous mention of the "country of Hatti" in the Egyptian annals led to the discovery of the people of the Hittites, whose language is well documented by a series of tablets found in Boghazköy, on the banks of the Kizilirmak. It was Hrozny who first recognized the Indo-European character of Hittite in 1915. To do so, he started from a phrase «*nu nindaan ezzateni vâdar-ma ekutteni*» that contained the word *ninda* «"bread", already known, and thought that where bread was talked about, one should talk about "eating". Now, *ezzateni* corresponded perfectly to Old High German *ezzan* (modern *essen*, English *eat*) and to Latin *edere*. Accordingly, she translated "now you will eat bread." Immediately the word was found *vadar*, identical to Gothic (German *wasser*, Greek *udor*). The meaning of the entire phrase, finally deciphered, was: "Now you will eat bread and then you will drink water."

To define this linguistic unit and the peoples who propagated it, the adjective is used *Indo-European*, which simply means that said community extends from India to Europe, or *Indo-Germanic*, indicating that its two farthest extremes are India and Germanic Iceland. Likewise, there has been talk of *Aryans*, a name given to themselves by the Indo-Europeans who invaded Persia and India and which was originally typical of all the Indo-European peoples if it is true that we find it at the other end of the linguistic domain, among the language of the Celts of Ireland (*air*) [2]. However, in general the term "Aryan" is used in scientific use to designate the Indo-Iranian peoples and those closely related to them (Scythians, Alans, Ossetian, Sacians, etc.), so it is not advisable to speak of "Aryan" Aryans" in reference to all Indo-Europeans [3]. The general meaning is "noble" and denotes belonging to the conquering Indo-European people in contrast to the subjugated indigenous people.

Cataloged according to a geographical criterion from west to east, the Indo-European languages would be the following:

a) Germanic, spoken before 500 BC in Denmark, southern Scandinavia and northern Germany and whose family currently includes the Scandinavian languages, Icelandic, German, Dutch and English. The oldest written documentation of the Germanic language is the

translation of *Gospel* to the language of the Goths, made in the 4th century by their bishop Wulfila [4].

b) The Celic, which today survives only in Ireland and in some areas of Wales, Scotland and Brittany but which once spread throughout the British Isles, Gaul, part of the Iberian Peninsula (Celtiberian) [5], northern Italy (Cisalpine Gaul) and large regions of western and southern Germany where the Celts originated.

c) The Italic languages, in which clearly differentiated groups can be identified, such as Latin-Falisco (on the lower course of the Tiber and on the Alban Mountains), Veneto (between Adige and Istria), Osco-Umbrian, language of the Umbrian-Sabellian peoples spread throughout central Apennine-Adriatic Italy and scattered relics of languages spoken between southern Latium (Ausonians) and Sicily (Sicilians). In Padan Italy, the Etruscan conquest and the subsequent Gallic invasion have probably caused intermediate dialects between Latin and Veneto to disappear.

d) Illyric, which survives strongly altered in Albanian [6], and which was spoken in northern Greece, the entire territory of the former Yugoslavia and part of Austria. There are Illyrian toponymic remains found in eastern Germany and Poland up to the mouth of the Oder that allow us to conjecture about a probable northern origin of the Illyrians. Illyric would also be the language of ancient Apulia (Iapigo and Messapios).

e) Thracian, formerly spoken in present-day Bulgaria and Romania (the Dacians), eastern Hungary and extended beyond the Carpathians to the sources of the Dniester. A variety of Thracian is the Phrygian, a people who invaded Asia Minor. On the other hand, the language of the Cimmerians, who inhabited southern Ukraine, can be related to Thracian.

f) Greek, divided into the three dialectal varieties Ionic, Aeolian and Doric, which presuppose various invasions and stratifications of "Hellenes." Macedonian is also a Greek language but heavily influenced by Illyric elements.

g) The Baltic, in which the languages of the Latvians, the Lithuanians and that of the ancient Prussians can be distinguished, located in East Prussia prior to the Germanic colonization of the 13th, 14th and 15th centuries, which is currently extinct. Toponymy allows us to affirm that prior to the great Slavic expansion of the 10th - 15th centuries, the Baltic languages spread throughout Belarus, in the Moscow region and on the upper reaches of the Volga.

h) Slavic, spoken today in immense territories of Eastern Europe and Asia (Polish, Czech, Slovak, Bulgarian, Serbo-Croatian and Russian), was originally restricted to a small territory between the Vistula, the swamps of the Pripet and the Dnieper [7]. The Veneti of Poland and the lower Vistula were not Slavs but related to the Illyrians and the Veneti of northern Italy.

i) The Aryan languages, spoken by the Indo-Europeans of the steppes who call themselves *arya*, and that they spoke practically a single language before a part of them settled in Persia while the rest went to Kashmir and from there to the Ganges valley. The most archaic testimony of the Aryan languages is constituted by *Rig-Veda*, a collection of religious hymns, the oldest of which can be dated to the middle of the second millennium BC, although the written wording is much later. Vedic succeeds from Sanskrit (*samskrta=confectus*, elaborate, literary language) and to this the modern Indian languages. Regarding the Iranian languages, the oldest testimony is the *Avesta*, a collection of hymns that is due to Zarathustra and dates back to the 7th century BC. On the other hand, the nuclei that remained in the steppes spoke Iranian dialects (Iran of *arya*) similar to those of Parthian and Achaemenid Persia. The Ossetians of the Caucasus, who constitute a relic of these peoples, still call themselves "Aryans" (*iron*).

j) The Hittite language, spoken by the Indo-Europeans who settled at the beginning of the second millennium in Anatolia, which a thousand years later will suffer the Phrygian-Illyrian invasions. Other Indo-European languages, penetrated into Anatolia along with Hittite or a few centuries before, were spoken in western and southern Anatolia (Luwian, with its possible Lycian and Lydian derivatives) and northern Anatolia (Palaic).

k) Tocharian, still spoken in the 7th century AD in Chinese Turkestan (Turfan oasis), a relic of ancient Indo-European expansions towards China and which could be related to the blond yue-chi and wu-sun spoken of by the Chinese anals.

The affinity between the Indo-European languages is so evident that it surprised the first European travelers to India. It could be illustrated with a few examples: Sanskrit *pitá* (Persian *whistle*) correspond to the Gothic *fadar*, the Latin *father*, the Greek *pater* either the Irish *athir*. to Sanskrit *Bush* (Persian *kill*) correspond the old tall German *mouter*, the Latvian *mate*, he Latin *mater*, he Greek *to put* (Doric *mater*) and the Irish *mathir*. to Sanskrit *bhrata*, correspond to the tocharian *pracar*, the Latin *brother*, the Russian *brat*, the gothic *brothar* and the irish *brathir*. This similarity can be seen even more clearly in the verbal conjugation (Latin *its T*, gothic *ist*, Greek *est*, Sanskrit *this*), in the numerals (Latin *three*, Greek *three*, icelandic *tri*, gothic *dri*, Sanskrit *you brought* or touch *three*) and finally

primordial poetic formulas (the invocation "human creatures, listen" is part of the rite both in the *Vedas* as in the Homeric poems or in the *Eddas* and Specht has reconstructed it in Indo-European as **upoklute gonoses*). In summary, the perfect correspondence of complete phrases to more than four thousand years of the Indo-European diaspora shows us the strength of the original affinity prior to the disintegration.

Latin: *Deus dedit dentes, Deus dabit panem*
Lithuanian: *Dievas dave dantis; Dievas duos duonos*
Sanskrit: *Devas adadat datas; Devas dat dhanas*

The close relationship between the Indo-European languages forces us to deduce that all of them derive from a single original language (*Ursprache*) that would have been spoken by a single people (*Urvolk*) in a very ancient homeland of origin (*Urheimat*), to be subsequently spread in the course of a series of migrations through the immense space that extends between the Atlantic and the Ganges.

In recent times it seems that it is in good taste to joke about the problem of the people and the original homeland. However, it is not possible to put the question in any other way. The formation of the Indo-European lengas in a fairly ancient period (at least between the 5th and 4th millennium BC) presupposes a close cultural community of a certain group of strains in a well-defined area and its successive and rapid dispersion to very distant places between Yeah. As we will have occasion to see, archeology confirms these assumptions. All those who fill their mouths with expressions such as "cultural ferments" or "cultural convergences" close their eyes to the historical experience that shows us that the great linguistic movements essentially represent genetic processes. We know that the Anglo-Saxons who lived in northern Germany in the 5th century migrated to England and from there spread to all corners of the planet as Americans, Australians or Canadians. And we can verify with our own eyes how the descendants of the Anglo-Saxons from northern Germany and their cousins from London or New York physically resemble each other like drops of water. Certainly the spread of neo-Latin languages does not present an analogous picture: it has been the written language and the political organization of Rome that have spread Latinidad but not the Latin "race." But, obviously, these superior conditions of organization and civilization cannot be presupposed for the fifth or fourth millennium.

The spread of a language is not explained by imprecise "convergences" but by precise expansions, although contact with new environments necessarily brings with it the enrichment of the original linguistic heritage. The spread of Indo-European languages represents the expansion of a people living in the same geographical area, in a closed community of civilization – at the level of a normal Neolithic culture – that allows the sharing of expressions referring to flora, fauna, the economy and religion that constitute what Thieme calls *die indogermanische Gemeinsprache*.

It is not essential that such a community of civilization implies a racial unity, but it is probable and demonstrable with the help of prehistoric anthropology. "Race and language do not coincide": another of the clichés that are gladly repeated. And like all clichés it has its share of truth. However, it is equally true that the further one goes back to the origins *race and language tend to coincide*. Returning to the previous example, it is evident that the black person in the United States who speaks English is not an Englishman, much less a "Germanic." However, those who brought the English language to the United States were "Germanic," or at least those Anglo-Saxons who brought the core of the English language to England were. If speaking of an "Indo-European race" is nonsense since the Indo-European origins come after the division and mixing of the races, it is, however, quite reasonable to expect great homogeneity in the physical type of the first Indo-European cultures.

This is enough about the *Urvolk* and the *Ursprache*. What we were interested in is that the Indo-European problem is not a pseudo-problem: it is a real historical problem.

Regarding the *Urheimat* It has been discussed and will be discussed for a long time yet. And yet, philology provides us with such precise indications that it takes a lot of work not to want to see them.

At the beginning of the last century, in the midst of enthusiasm for the discovery of Indian civilization, the idea of the remote antiquity of this culture and that it was the origin of the Indo-European peoples became famous. It was the time in which the civilization of the *Vedas* around 3000 BC or 4000 BC (today Heine-Geldern dates the first Aryan invasions in India around 1200 BC) and in which it was believed that the confusion of *and* in *to*, typical of Sanskrit, represented the indistinct original phase from which the two vowels would later derive. This thesis of Asian origin, supported by unconscious biblical suggestions – *former Oriente lux* – He searched for the first seats of the Indo-Europeans in the vicinity of the Himalayas and the Pamirs. Although no one defends this thesis

currently in these terms, in a certain way it survives in the theory that seeks to derive the first Indo-European culture from the steppes of the Aral and Turkestan.

Disregarding these vague suggestions, the only valid method to find the homeland of the Indo-European languages is to verify which animals, which plants and which climatic conditions traces are found in the greatest number of them, to always more precisely delimit the area. in which the first Indo-Europeans lived.

What is first confirmed is that the spread of Indo-European languages in southern regions is a secondary and relatively recent fact. The Indo-Europeans did not have a word to designate the lion – it once extended from India to Macedonia – and when nuclei of these peoples settled in the southern lands they resorted to new terms to designate it: Greek *lion*, armenian *inj*, Persian *be*, Sanskrit *simba*. Latins and Hellenes, penetrating the Mediterranean peninsulas from the northernmost regions, learned about plants and animals unknown to the Indo-European language, accepting the indigenous words that called them: Greek *kuparissos* and latin *cupressus*, Greek *elaiwa* and latin *olive*, Greek *woínos* and latin *vinum*[8]. In these cases it is a matter of controversy whether the similarity is due to the borrowing of one language from another or to an identical indigenous substratum in Italy and Greece. Other times the new terms have been formed independently in both languages: Latin *asinus* and greek *onos*.

On the contrary, the names of trees and animals common to most Indo-European languages, as well as the terms that refer to the climate and the division of the year, tell us about Nordic regions. The Indo-Europeans knew spring, summer and winter but not autumn. It is as Tacitus says of the Germans: «They know and have names for winter, spring and summer; They ignore the name and the gifts of autumn. Darré has explained the phenomenon by recalling the conditions of agriculture in Sweden today: the harvest is planted and harvested during the same summer. From this, and without a break in continuity, we enter winter, which is by far the most important of the Indo-European seasons: The words for snow, ice or cold demonstrate this eloquently.

The Indo-Europeans knew the birch, the white tree of the North. They knew the oak, the poplar, the conifers. They met the bear, the wolf, the deer, the beaver. They lived in a forest environment where the clearing, the place where the light falls in the middle of the great forest, is sacred to the divinity of the sky: the Latin *lucus* is related to the root **leuk* of light and originally indicates the clarity in the middle of the

forest (Lithuanian *laukas* «field» and old German *loh* "clear"). This recurrence of the forest, of the wolf, of the bear has been highlighted by Devoto: "The fundamental features of the Indo-European landscape are provided by the forest" (Devoto 1962, 251).

The presence of the horse name in Indo-European languages has often been considered as evidence of the origin of the Indo-European peoples of the southern Russian steppes [9]. In reality, the domestic horse was known since ancient times in northern Europe and the importance that the horse assumes in connection with the war chariot is a relatively recent fact that can be dated to the second millennium. The oldest Indo-European chariot was drawn by oxen and evolved from the sleigh. Hilzheimer points out three species of horse in prehistoric Europe: the *equus robustus*, ancestor of the breed today called "cold-blooded", the *equus Nehringii*, a kind of *pony* and, finally, but only from the Bronze Age onwards, the *equus orientalis*, native to central Asia. The first two species are native to Neolithic Europe, and the Paleolithic hunters of the Solutrean chased herds of wild horses and in the Nordic megalithic culture, during the time of the corridor tombs, the presence of the domestic horse is attested: the skull of A horse pierced with a flint dagger found in Skåne (southern Sweden) offers us ancient testimony of the sacrifice of an Indo-European horse [10]. There is no reason to attribute to the Indo-Europeans an Asian origin because of their knowledge of the horse, although their specialized breeding first developed at the beginning of the second millennium among the Eastern Indo-Europeans, radiating from here by cultural transmission to Mycenaeans, Illyrians, Celts, etc. We find ourselves again faced with the vague suggestions of "Indo-European times that burst from the Eurasian steppes" against which Hermann Hirt had already argued that no people of the steppes have ever managed to spread languages in Europe: "No people that in historical times "has settled in the steppes of southern Russia has managed to add to its linguistic domain no part of Europe" (Hirt 1905 I, 182).

Against the ideas of Koppers, Father Schmidt and company, for whom the Indo-Europeans would have been "secondary herder-warriors" initiated in Turkestan by "primary herder-warriors" - the Uraloaltaians - in horse breeding, Fritz Flor has ginned the ethnological argument in favor of an Indo-European origin in Asia (Fritz Flor 1936). It is not possible to accept that the Indo-Europeans were originally shepherds: their ignorance of butter or trousers, things familiar to the people of the Altai, who in turn were ignorant of agriculture, well known to the oldest Indo-Europeans. On the contrary, as Jettmar has pointed out, agriculture penetrates Central Asia in the second

(IV or III millennium BC) with the peasant and livestock aristocracies who, coming from Russia, introduced the Iranian languages.

Günther has believed he can demonstrate that the peoples of Central Asia who show Europid influences and the Nordic race, are the most familiar with agriculture. In reality, if it is true that the Aryans, in the course of their migrations, had to specialize in herding, it is equally true that when they settled stably they once again considered themselves farmers. In it*Avesta*It is written: "He who always carefully handles grain, O Spitama Zarathustra, he who always uses grain to build Order."

That the Indo-Europeans were familiar with the horse does not prove that they were horse breeders in Central Asia, just as the fact that the American Indians rode horses – people who had not seen horses before the arrival of the Europeans – does not prove who were originally horsemen. A certain number of ethnological parallels collected by Koppers related to the ritual use of the horse, the milk and the blood of the horse are perfectly explained with the mediation of the Finno-Ugrics, who have always acted as intermediaries between Northern Europe and Central Asia. Finno-Ugric and non-Ural-Altaic are some of the cultural elements adopted by the Indo-Europeans [11].

The Aryan and Uraloaltaic convergences in the field of "Uranic" mythology can also be explained with the predominance exercised over the steppe corridor by Indo-European peoples during the millennia prior to the change of era: Iranians, Tocharians, Cimmerians, Scythians, Alans , etc. In reality, the hypothesis of the Eurasian origin of the Indo-Europeans is always linked to vague suggestions that fade under more detailed examination [12].

Contrary to these suggestions is the evidence of a mature language group in northern forested regions –*in dem Waldland Europas*-and spread through more arid and steppe southern territories: which in Latin is still only thirst (*site*) has become Greek*phthisis*(consumption), having the same meaning in Sanskrit. For Giacomo Devoto: «The natural environment, so different from the point of view of humidity, causes an objective feeling, normal in the West, to become a symbol of suffering in the East. Such is the semantic couple “thirst-death” that is developed within the lexical tradition of **gwhyitis*, which in Latin is represented by*site*, thirsty, but in gyrego it produces*phthisis*, consumption. This issue would be easily explained if we think about how normal and irrelevant thirst is in forested regions and how dangerous it is in arid steppe areas” (Devoto 1962, 273).

Talking about "northern forest regions" is not very specific. The birch extends from Scandinavia to the Altai and this first delimitation implies an immense area that goes from the Rhine to Siberia, closed to the south by the Alps and the Danube and to the north by the Gothenburg-Riga-Moscow-Omsk line. But there are a certain number of words that allow a more precise delimitation.

The first is the name of the beech (Latin *fagus*, old german *booha*, nordic *bok*, Greek *fegós*, Russian *buzina*, Kurdish *buz*), a tree that does not grow east of the Königsberg-Odessa line and whose knowledge makes it impossible for Indo-Europeans to originate from any part of Russia. This beech argument has been criticized numerous times: it has been argued that *fegós* in Greek it is a kind of oak and that in Russian *buzina* It means elderberry. All this is explainable if one considers that in Russia and Greece the beech does not exist: in Greece the transfer is much clearer if we remember that the acorns of the oak tree offered the Hellenic immigrants the same utility that they provided them in their ancient homeland. beech berries. The "beech argument" has been reconsidered and defended by Wissmann, who has impeccably demonstrated that also the Kurdish word *buz* derives from the same root varied apophonically **bhag/bhug* (Wissmann 1952) [13].

The above allows us to affirm that the Indo-Iranians also once knew the beech (Kurdish is an Iranian dialect) and that their oldest headquarters were west of the Odessa-Königsberg line. Evidence of a European origin is reinforced by the name of the yew **oiwa* (Irish *eo*, Greek *hey*, Lithuanian *ieva*, Slavic *vat*). The yew also has a distribution similar to that of the beech: to the west of the Aland-Grodno-Bessarabia islands.

However, there is another term that allows us an even more precise delimitation: the name of salmon, in Germanic (German *lachs*), Lithuanian (*lassis*), Russian (*losòsi* and – at the opposite end of the Indo-European world – Tocharian (*laksi*). Salmon live exclusively in the rivers that flow into the Baltic and the North Sea and not in those that flow into the Black Sea or the Caspian. Its presence in the language of the Tocharians, a people who for defenders of Asian origin would be a relic of the Indo-Europeans in the heart of Asia, clearly demonstrates that the seat of the ancient Aryans was not in the Asian steppes but around the Baltic.

Naturally in the language of the Tocharians the word for "salmon" has assumed the generic meaning of "fish": there are no salmon in Turkestan. Thieme, who has presented this decisive argument (Thieme 1954), has found the word *laksa* also in India. There it has the meaning of 100,000. In Iranian it is said 10,000 *baevar* and originally designated a swarm of bees

(Indo-European **bhei*, German *good*. 100,000 was expressed in Egypt with the hieroglyph "tadpole." In Chinese writing the word "ox" also indicates the number 1,000.

"Primitive" peoples have always extracted the most abstract numerical concepts from the concrete vision of multitudes of animals. And it is precisely a characteristic of salmon to appear in groups that jump up rivers during the egg-laying period. The arrival of the multitudes of salmon is an event for the peoples who live on the banks of the great rivers of Canada and the same must have been for the first Indo-Europeans who lived along the rivers of northern Germany. Prosperity or famine, life and death depended on the arrival of the salmon. The meaning of Sanskrit *laksa* (100,000) and its survival in regions so far from the salmon area, thus appear fully justified.

Responding to critics, Thieme has refuted one by one all the alternative etymologies proposed for *laksa*, demonstrating that the related word that designates the lacquer tree is explained very well if we consider that the lacquer tree is red like the pink meat of salmon (Ausonio, *Mosella, 97: nec te puniceo rutilantem viscere, Psalm, transierim...*), a characteristic whose echoes have remained among the very distant great-great-grandchildren of the salmon fishermen of northern Germany [14].

Franz Specht (1947, 5) also sees in the first Indo-Europeans, settled in northern Germany, fishing tribes "who had reached, as fishing populations, a high degree of sedentary lifestyle already in the Mesolithic." Both the people of Ertebølle and those of the Maglemose culture lived essentially from fishing: the latter had developed a special forked harpoon for catching salmon.

There is also another geographical indication, identical to that of salmon: it is the presence in the Indo-European languages of the eel (Greek *plug them in*, latin *eel*, Lithuanian *ungurys*, Slavic *agunisti*) which also does not live in the Caspian or the Black Sea due to the excessive salinity of its waters [15]. Specht has made a precise criticism of the ideas of Nehring and Brandstein, who located the homeland of the Indo-Europeans in the steppes of the Kyrgyz, demonstrating that the Indo-European **medhu*«"honey" does not point us to steppe regions, where honey does not exist, but to the northern forests, where the ancient Slavs and Germans knew flourishing beekeeping. Finally, it should be noted that if the Indo-Europeans had come from the steppes they would have had to retain a word to designate the donkey, an animal that lives in the wild in those territories (Specht 1939) [16].

On the basis of all these elements, Thieme has been able to affirm that the homeland of origin of the Indo-Europeans was in the area of the rivers that flowed into the northern seas (*im Gebiet der nördlichen Meere*) and to the west of the beech line, that is, in the territories that extend between the Vistula and Weser rivers. That this territory reached in the north to the Baltic is attested by the word common to five Indo-European languages for "sea" (Welsh *mor*, latin *sea*, gothic *marei*, Lithuanian *seas*, Slavic *morje*). It is a fact that the meaning of Indo-European **Mari* oscillates between "sea" and "stagnant water", "swamp", which would be due to the nature of the German things of the Baltic and the North Sea, with their sandy lagoons, shoals, *watten*, etc. This swampy character of the northern German regions must have been even more accentuated during the Mesolithic and Neolithic due to the innumerable ponds, lakes and lagoons, residues of the great ice age. It is equally likely that the original area extended to the North Sea because the word for "salt" means "sea salt" (cf. Greek *hals* and sanskrit *HE*) – the Baltic has waters that are too sweet "the Baltic Sea, poor in salt, could hardly provide the notion of sea salt to the common language of the Indo-Europeans" (Thieme) – unless this concept of lake salt derives from the small saltwater lakes north of the Harz and the Saale region. On the other hand, Thieme recalled that the Indo-Europeans knew not only "ships" (Greek *plion*, Russian *plov*, Sanskrit *plava*) but also "ships" (Irish *nau*, Greek *naus*, Sanskrit *nau*). He *Rig-Veda* speaks to us, albeit through poetic amplification, of *sataritram navam*, "a ship of a hundred oars" [17].

Consequently, to the question of where the first Indo-Europeans lived, we could answer with Thieme: «Their homeland was located in the territory of the salmon rivers: up to the Baltic Sea and (?) the North Sea, west of the border of the beech and east of the Rhine, consequently in the river networks of the Vistula, the Oder, the Elbe and (?) the Weser" (Thieme 1954, 56).

So much for the question of the origins of Indo-European languages. However, that is the end of the question of the origins of Indo-European languages. However, philology does not only provide us with indications about the homeland of the Indo-Europeans, on the contrary it allows us to reconstruct the main lines of their civilization and the phases of their separation.

Firstly, agriculture was common to all Indo-Europeans: to the Latin *serious* corresponds to Sanskrit *sira* «plow", to Old High German *samo* the prussian *semen*. Common are the names for barley (**gherzdh* where does latin come from *hordeum* and the german *Gerste*), spelled (Latin *far*, Old High German *barr*, Russian *brazilian*), grain (Irish *great*, gothic *kaùrn*,

Slavic *zruno*, Sanskrit *jirna*). While agriculture, originating in the Middle East (Jericho agricultural station: 9000 BC), reached central Europe around 7000 BC and northern Europe around 5000-4500 BC, it will be necessary to date the first Indo-European culture from its beginnings. of the 5th millennium BC (Champion *et alii* 1988, 144, 163-164, 169-170; Lichardus *et alii* 198, 7155).

Of the domestic animals, the Indo-Europeans knew the sheep, the dog, the ox, the pig, the goat and the horse. The dog is attested in Denmark since the end of the Mesolithic, the horse must have been domesticated at least from the time of the corridor tombs (*Ganggräber*) [18]. The pig is a typical element of early Indo-European culture, linked to very ancient rites (*suovetaurilia*), which testifies to a stable settlement: true nomads do not know it since it is not adapted to migrations and once they settle they continue to consider it impure (this is the case of the Hebrews or the Bedouins) [19].

Darré has seen in the pig a typical animal of Indo-European prehistory. Its pink complexion and habits indicate that it is one of the oldest companions of the Nordic peasants who lived in the primordial oak and beech forests: "it is not strange that the Nordic race considers among the sacred animals the typical animal of the sedentary animals of the deciduous forests of the cold-temperate zone, that is, the pig. It is not strange that, when encountered with the Semites of the eastern Mediterranean, the pig gives rise to the harshest disputes: the pig is the antipodal of the animal of the desert climate. And it is normal for the patricians in the marriage ceremony to emphasize the agricultural element through the sacrifice of a pig that had to be carried out with a stone axe. Both particulars present the patricians to us as stone age peasants" (Darré 1929, 238 and also 202, 10 and 15).

Familiarity with the pig is one of the many elements that force us to see the Indo-Europeans as a people of the Northern forests, "primary farmers of the Central European territory of deciduous forests." The Indo-Europeans knew a metal, * *ouch*, a term that continues in Latin *aes* «bronze", in the Gothic *aiz* (German *Eisen*, "iron") and in Sanskrit *ayas* «metal», It is the first metal, still indistinct, that is, copper: bronze is established in Europe from 2500 BC and iron shortly after 1200 BC. Since copper appears in northern Europe shortly before 3800 BC (Midgley 1991, 297-302), we can consider this date as the *terminus post quem* of Indo-European migrations.

These migrations, beginning approximately around this date, must have led to a first separation into Western Indo-Europeans and Indo-Europeans.

orientals, the former retaining the palatal velars as simple velars, while the latter reduced them to sibilants. The word that serves as an example is Indo-European *kmtom: centum in latin, e-katon in greek, hund in Gothic (German Hund-ert), cet in Irish but, on the contrary, Baltic simts, Persian satem, Sanskrit satam. Indo-Europeans could be identified satem with the groups that migrated early east of the Vistula and the Indo-Europeans kentum with those who remained longer in the old headquarters. Later, a group kentum southeast, in which the ancestors of the Hellenes must have been included, had to abandon central-northern Europe. In this area there remains a, so to speak, "remnant Indo-European people" (*indogermanisches Restvolk*) who would speak a kind of undivided Indo-European that Krahe has called *alteuropäisch*.

This "Old European" or "Palaeo-European" can be analyzed in a large number of river names (*alteuropäischen Gewässernamen*) that occupy a territory that does not correspond to the entire Indo-European area but only to that of the northwestern Indo-Europeans and their expansions. Krahe, who coined the concept *alteuropäisch*, has described this characteristic hydronymy.

Most of the roots we must deal with are related to water, to flow. Of *to the(Lithuanian *aluots* «source") we have *To the* norwegian river, *als* river near Vienna, *aller* tributary of the Weser, *Encouragement* in the Adriatic and in Lucania. Of *albh(old norse *elfr* «"river" and old German *he sees* «riverbed"), from which *albhos (in latin *albus* and in Greek *alfos*), have *Aube*, a tributary of the Seine, *Albis*, former name of the Elbe, *Albula*, first name of the Tiber and a stream near Tivoli, *Albanta* < *Lavant*, Carinthian river, *Saddlebag* > *Ulvunda* in Norway. Of *loves (Greek *amára* «pit, canal») derive *Friends*, Apulian river, *Amites* in Macedonia or *Amisia*, Latin name for Ems. The name of Trent can be related to that of Drava through a base

**drowos* «watercourse" (Sanskrit *dravah* «humidity»), that of Varo with the Warge, river of the Ardennes, the Farar in Scotland with the Wörnitz, which flows into the Danube, through a base **stick* «water" (Persian *vairi* «lake"). The Weser has the same etymology as the *Bisenzio* (*Visentios*), the Vistula and the *Vezere*, according to the archetype **vis*(Sanskrit *visam* «water" and the Greek *sons* «poison")

Even more proof: the name of the jungle *Ercynia*, which in Caesar's work *De Bello Gallico* It designated the great forest that extended from the Rhine to Bohemia, it may go back to an ancient **perqunia* from Indo-European **perqus*, "oak", as the name of the Baltic deity of the oak and lightning, *Perkunas*. *Ercynia*, with loss of all labial elements, is a Celtic form, but the medieval German name is *Virgunna*, which sends us to a *fergunia* Germanic. In short, the name of the forest that covers the

Central Germany had to retain its original Indo-European name until quite late until, around the middle of the first millennium BC, the Celts and Germans innovated, losing the *p* and the seconds transforming it into *F*. In reality, it is necessary to accept that while some peoples, such as Aryans, Greeks, Hittites, very far from the primordial headquarters and already entered into history, already in the second millennium spoke evolved languages, in central and northern Europe it was preserved for a long time. time a kind of undivided Indo-European. This unity was broken only at the dawn of 1000 BC with the settlement of the Illyrians and Italics in more southern locations and later with the Celtic migrations and the Germanic consonantal mutation.

No matter how much we look back in this area we find nothing but Indo-European [20]: «...central and northern Europe, as well as a part of Western Europe – at least to the extent that linguistic instruments allow us to say – It must be considered, from the most remote times, as an Indo-European linguistic space and in a special way "ancient European"» (Hans Krahe 1954, 71).

Krahe has been able to demonstrate that these river names had already been formed before the first migrations, within a community formed by the ancestors of the Celts, the Germans, the Latins, the Veneti and the Illyrians. The Balts would also be part of this community, which would also influence the Slavs. To the north of the Alpine ridge and a line formed by its extension to the west and east, this hydronymy is revealed as the oldest analyzable toponymic stratum [21]. In Southern France as well as in Catalonia and Italy this substrate overlaps native formations. It is an area that coincides almost perfectly with that of the Urn Fields. As a conclusion to his research, Krahe has categorically reaffirmed the Nordic origin of Italics and Illyrics: «...the ancestors of the Illyrians and the "Italics" were, at the time in which European hydronymy was formed, peoples of the North, similar to the ancestors of the Celts, the Germans and the Balts. This Nordic origin of Italics and Illyrians constitutes one of the most significant facts for prehistory that can be sustained on the basis of linguistic research" (Krahe 1954, 71).

From everything explained above, it appears clear that, despite the systematic doubts of the super-skeptics, philology provides – without the need for the help of any other science – precise indications to whoever wants to see them about European prehistory: the existence of a language. Indo-European common between the Weser, the Vistula and the Baltic in a time between 5000 BC and the

3500 BC, a first separation of the eastern and southern Indo-Europeans, the persistence of a*indogermanisches Restvolk*«"Indo-European ethnic rest" in Central European territories not very distant from the original ones and their final dispersion with the Italic, Illyric and Celtic migrations.

To the extent that archeology is in a position to show that, indeed, there has been a great movement of peoples originating in the region located between the Weser and Vistula rivers, whose traces can be followed to the Mediterranean, the Caucasus and India, These hypotheses will have been demonstrated.

Annotations

1.The figure of the Spanish Jesuit Lorenzo Hervás (1735-1809) should also be mentioned, who had discovered a number of relationships between Sanskrit, Latin and Greek. On the other hand, the coining of the term "Indo-Germanic" corresponded to Conrad Malte-Brun in 1810, while the creation of "Indo-European" was due to Thomas Young in 1813 (Mallory 1989, 14, 273; Kilian 1988, 179).

2.There is no complete certainty about these terms. On Pokorny's alternative etymologies for*eiru*and from Szemerényi for **aryo*see Villar (1996, 17). Regarding this last term, see also Dumézil (1999, 249-273). The corresponding root has also been documented in Germanic in a runic inscription in which the term appears *ariostere*("the best») (Kilian 1988, 19 and note 16).

3.At this point the author comments on the convenience of using the term "Aryan", in use in the Italian language, in contrast to that of "Aryan" "in the sense of Indo-European to underline the unity of blood-spirit-language implicit in the Indo-European formula.

4.Prior to the Wulfila Bible, runic inscriptions in the Germanic language were widely used in northern Europe: the oldest corresponds to the famous Negau helmet found in Yugoslavia for which dates have been proposed between the seventh and second centuries before. of our era. It is particularly interesting that this first testimony written in the Germanic language shows the consonantal mutation already completely verified (Kilian 1988 b, 96-97; Mallory 1989, 84-85).

5.In addition to Celtiberian, a language belonging to the Celtic group, in the Iberian Peninsula the presence of another Indo-European language is also confirmed, the so-called language of the Lusitanian inscriptions, with archaic features and which has the phoneme /p/ in initial position lost in Celtic. Furthermore, the presence of hydronyms belonging to the Paleo-European period is abundantly documented. Recently, Villar (2000) has attempted to demonstrate the existence of another Indo-European linguistic stratum irreducible to any of the previous three.

6.Relations between Illyrian and Albanian are currently considered very weak. See Villar (1996 313-316); Added *et alii* (1995, 121); Kilian (1988, 17).

7.Another proposal regarding *Urheimat* Slavic is that of J. Udolph (1979, 619) who places it in the territory that extends "approximately between Zakopane to the east and Bucovina to the east", that is, in a somewhat more southern location.

8.Walde and Pokorny maintain that the terms for wine and vineyard can be easily derived from Indo-European by a root **uoi- uei-* «turn, bend." On the other hand, the vineyard is attested during the first half of the fourth millennium BC (it is the time of the *optimum* postglacial climate) in central Scandinavia: vine seed marks appear on TRBK ceramics, which for Schwantes would be evidence of harvest (Boettcher 2000, 147). As for the lion, its existence in Proto-Indo-European has also been widely discussed, which for us, however, is very problematic (Mallory 1982, 208), however in any case it is an animal documented during the Chalcolithic in Central Europe (Boettcher, 227).

9.Indeed, the domestication of the horse and the use of carts have been arguments adduced endlessly by defenders of the North Pontic origin of the Indo-Europeans, see, for example, Anthony (1991), Mallory (1989) or Gimbutas (1970; 1973; 1977).). However, the presence of the horse as a food source is well attested in the Ertebølle-Ellerbeck culture and in the TRBK. In the latter, testimonies of cars are also abundant. See about the horse in Ertebølle-Ellerbeck Midgley (1992, 376) and Østmo (1997 286-287) and about the cart in TRBK Dinu (1981) and Häusler (1981 129, 134; 1994; 1998, 14) contexts. For a comprehensive discussion of this topic see B. Hänsel and S. Zimmer (eds.) (1994).

10. This horse skull has recently been dated by C14 to 1060 ± 70 BP, and therefore, despite having been found in a megalithic context, it corresponds to the Viking period (Østmo 1997, 286).

eleven.«Finno-Ugric" and "Ural-Altaic" do not constitute two separate categories, but rather partially coincident since the group of Finno-Ugric peoples (divided in turn into an Ugrian or Eastern group, which would include Magyars, Vogules and Ostiacs and a Finnish or Western group composed of Finns, Lapps, Estonians, Ceremisians, Mordvins, etc.) constitutes the nucleus of the Uralic family, to which the Samoyed would belong together with the Finno-Ugric group. The Altaic family, for its part, would include a Turkic-Tatar group, a Mongolic group and a Manchu-Tungus group. According to certain authors, Japanese and Korean would also belong to the Uraloaltaic languages or, at least, would be closely related to them. An analogous situation would present the languages and ethnic groups of pre-Columbian America, especially the Quechua language of the Inca empire, similar to Tunguso. Now, speaking of Uralo-Altaic means accepting the thesis of an affinity between the Altaic and Uralic languages, a thesis whose validity has begun to be seriously doubted in the last forty years. On the contrary, the theses of Köppen seem more acceptable, who maintains that between the Finno-Ugric and Indo-European languages there would be such a relationship that a common origin could not be excluded (although in reality, Kossina reduces the reciprocal influences to a particular relationship between Germanic and the Finno-Ugric languages). In such a case, the notion of an Uraloaltaic community could give way to an original Arriouralic community. (Editor's note from the 1978 Italian edition).

12. An examination of different ethnological positions on this issue, very favorable to Flor's thesis, can be seen in Kilian (1988, 111-120).

13. This argument has been answered above all by the defenders of North Pontic theories alleging the presence of another species of beech, the*fagus orientalis*, in the southern coastal territories of the Black and Caspian seas and the Caucasus in an area that, however, is still marginal in relation to the original area that has been proposed for the Kurgan culture, which would be located in the northern plains of the Caspian and the Aral. See Villar (1996 35-37, 48-49).

14. The salmon argument is probably the one that has already caused the most rivers of ink to flow precisely because of the forceful nature of Thieme's argument. Until recently, the main objection was based on the sighting of salmon in the Black Sea a hundred kilometers from the coast, which did not include the argument regarding numbering. R. Diebold, for his part, maintains that in reality * *loksos*(either*laksos*) does not correspond to Baltic salmon (*salmo salar*) but to *psalm trouta*most widespread species but, nevertheless, Mallory himself (1983, 267-8, 272) recognizes the nonexistence of both remains of*salmo salar*like*psalm trouta*in the communities of the*Early Kurgan Tradition*», during the Neolithic and Eneolithic.

fifteen.and old high german*egala*. Mallory (1983, 273) also recognizes the lack of eel remains in the archaeological record (*Anguilla anguilla*), although it points out its current presence, to a very small extent, in the rivers that flow into the Black Sea. However, he accepts the Indo-European etymology of **angw(h)i-*. On the contrary, Polomé (1990, 335-336), a persistent tracer of pre-Indo-European substrates in northern Europe, denies the Indo-European character of this root, which forces him to propose an unlikely solution: the Indo-Europeans, recently arrived on the coasts from the Baltic from the steppes, they would have taken the name from the eel of the pre-Indo-European populations of Ertebølle. However, if this were the case, it would be very difficult to explain the appearance of terms belonging to the same semantic field derived from said root, such as Armenian,*ouch*, "serpent" or the Avestan,*a • i*, "snake", in Indo-European languages whose speakers would have arrived to their historical seats in South Asia directly from the steppes of southern Russia. See also other Indo-European languages derived from this root in A. Roberts and B. Pastor (1996, 10).

16. The results of Stuart E. Mann's work on linguistic paleontology are reflected in the map attached to his work published in A. Scherer (ed.) (1968). See map I.

The validity of linguistic paleontology as a research method has been discussed ad nauseam. Without going into further details, for our part we fully share Adriano Romualdi's opinion on the acceptability of his conclusions. On the different positions regarding this method, see Kilian (1988, 29-46) or Villar (1966, 29-72).

17. However, this may not be an excessive exaggeration: in Bohuslän engravings from the Bronze Age represent ships with crews of more than three hundred individuals (Morales 1990, 15). For his part, CH. Boettcher (1991, 24-30; 2000, 58-125), who identifies, like Adriano Romualdi, the Ertebølle fishermen with the Proto-Indo-Europeans, masterfully analyzes the role played by navigation in the social and economic organization of this culture, as well as in its expansion following the continental river network and its superposition as a lordly stratum over the peasants of the band ceramic culture.

18. Indeed, part of the horse remains at the Hunte station, belonging to the TRBK, correspond to domestic horses (Häusler 1981, 129).

19. The attitude of Hebrews and Bedouins towards pigs is, however, completely different. If the latter have always considered the

pork (also before the Islamic prohibition), the former abstain from consuming it because they originally had it *revered*. Frazer writes: «The Greeks could not understand whether the Hebrews worshiped the pig or abhorred it because although it was true that they could not eat it, on the other hand it was forbidden to kill it and if the first prohibition indicates impurity, the second demonstrates even more clearly its character. sacred and we must conclude that at least originally the pig was worshiped and not hated among the Hebrews. This explanation is confirmed by the fact that until the time of Isaiah the Hebrews met secretly in a garden to eat pork or rat meat as a religious rite. Without a doubt it was a very ancient ceremony, dating back to the times when both the pig and the rat were venerated as divinities and tasted in sacramental banquets on special and solemn occasions, as divine meat. (J.G. Frazer, *The golden bouquet*, Turin, 1965, vol. II, p. 743.) (Italian editor's note 1978).

twenty. For defenders of the Kurgan hypothesis, the search for traces of an alleged pre-Indo-European substratum in northern Europe has become almost an obsession. Indeed, in all the areas where a process of linguistic Indo-Europeanization has been confirmed, the languages spoken by the peoples previously settled there have left numerous testimonies, both in the topography and influencing the lexicon and the systematic transformation of the language of the newly arrived. However, in northern Europe, as ME Huld (1990, 381) recognizes, "both types of evidence can be refuted." On the one hand, the transformations of the Indo-European languages of northern Europe do not require, at all, the intervention of substrates to be explained, for example the case of Germanic consonantal mutations comparable to those produced in Greek in historical times (Kilian 1988, 49). On the other hand, the alleged loans from the pre-Indo-European substratum, very small in number, could be divided, very schematically, into two groups: one related to maritime terminology and another with ecological terms and technological innovations. The former (Polomé 1990, Sausverde 1996), have been refuted by KT Witzak (1996) who recognizes the existence of a substratum in Germanic, yes, but clearly Indo-European, while the majority of the latter are strongly related linguistically to the Aegean complex. -Balkan, the area from which, without a doubt, the process of neolithization of the north has its origin. Another very small group, only found in Celtic, could be related to the substratum *bandkeramik* Rhineland or with that of the Neolithic of Atlantic Europe, the area from which, in reality, the scarce half dozen alleged loans come (Polomé *et alii* 1987; Hamp 1987; Huld 1990, 1996). See the next chapter.

twenty-one.PW Schmid and J. Udolph have delved into the line of research opened by Krahe. The first (Schmid 1987) has been able to demonstrate that for the*corpus* lexicon used in Paleo-European hydronymy actually implies the*corpus*total Indo-European, in particular Greek and Indo-Iranian, being categorical to affirm that "the Indo-European and Paleo-Indo-European concepts can be made to coincide." The second has documented the full belonging of Slavic to this complex, adhering to Schmid's thesis about the inclusion of ancient Indo-Iranian and, eventually, that of Greek and the "relatively recent" character of the satemization process (Udolph 1982, 68-70). On the other hand, some objections have been raised to the identification of the*alteuropäisch*with Indo-European: the presence of some non-Indo-European root and the fact that Paleo-European presents the phoneme /a/ instead of /o/, the latter phoneme which is considered to have been present in Indo-European. However, the presumed presence of non-Indo-European roots, very scarce, in hydronymy is, in reality, limited to marginal areas of the Paleo-European territory (the British Isles and the Mediterranean areas) and on the other hand, Villar has been able to demonstrate that the phoneme / a/ is older than /o/ in Indo-European, a fact so eloquent in itself that it obviates further comments. See Villar (1996, 91-106, 184-195). On the original territorial distribution of Paleo-European hydronymy, see map II.

II – The Neolithic: Origins and first Indo-European migrations

For tens of thousands of years a deep ice cover spread across northern Europe, reaching the lower reaches of the Rhine and the Carpathians. At that time, central Europe was a polar tundra, while large herds of reindeer and bison lived on the Iberian Peninsula. The human communities that remained on the continent were concentrated mainly on the Atlantic coasts, where the maritime climate and the Gulf Stream, along with a large number of shelters and caves, offered more tolerable living conditions.

Regarding glaciation, Walther Darré (1929, 190) will write: «A glacier is formed only by the pressure of the snow, never by freezing. Therefore, no geologist speaks of an Ice Age but only of periods of snowfall and relative advances of ice. The fall of snow and extreme cold exclude each other, so that the glaciation that occurred in central Europe is proof that exceptional cold reigned at that time... During the snowy period, in the territory of central Europe ice-free there could not have been a truly peaceful climate, but, not

However, the weather was not as unpleasant as it is today on a foggy, cold and humid November day. In this eternal season of fog and ice, similar to such a wet and cold November day, not cold enough to prevent life but enough to make it hard and difficult, the human type with weak pigmentation and dark eyes grew. light, poorly adapted to the light and heat of the sun, but tall, robust, hard selected and provided with calm, firmness and tenacity, from the Cro-Magnon race – the "Hellenes of the Paleolithic" to whom we owe the paintings from the north of the Iberian Peninsula – whose average height was around 1.80 m. In the convergence of this type with a smaller, dolichocephalic and graceful species (the Chancelade man or the Aurignac man) we can search for the origin of the current blonde races: the Dalic and the Nordic. In that climate of continuous winter, this type of human developed the characteristics of the people of the North, characteristics that we will later find among the Indo-European peoples: the investigative and inventive attitude (*Erfindungsgabe*), cautious prevention (*Voraenklichkeit*(and tough selective criteria (*harter Auslesevorgang*).

Around 13,000 BC the great thaw began. By 10,000 BC, the ice had retreated north of Hamburg; in 9,000 BC, the Copenhagen region was free of them; in 7500 BC that of Stockholm. The Baltic was formed, previously a frozen bay of the ocean (Yoldia Sea; 10,000-7800 BC), then, due to an elevation of the lands, freed from the weight of the gall, a lake of moderate temperature (Lake Ancylus: 7800-5500 BC) and finally, due to the liquefaction of the last ice and marine transgression, a sea again (Litornian Sea: 5500-2000 BC), while the northern land that united England and Denmark would slowly disappear under the waves.

The Proto-Norsemen followed reindeer herds migrating north across the tundra. Slowly, over the course of millennia, they reached Germany, Denmark and Sweden, where they settled permanently, fishing and hunting. Of the original Nordic type, the blond, blue-eyed Canarian Guanches, now extinct, [22] and the blond Berbers represented in the rock incisions of the Sahara, remained in southwestern Europe.

While to the north the ice has retreated, the Sahara, which had been covered with forests, narrows, becoming first a savannah and then a steppe before finally becoming a desert. Tribes of small, dark, dolichocephalic and thin men advanced from there towards the Iberian Peninsula (Capsians) and towards all of western and southern Europe. To the east, with the ice removed, which together with the increased extension of the Caspian would have constituted an insurmountable barrier to Asia, a species

small and stocky human, with a round head and Mongoloid features, progressively filters through the steppe corridor after the Siberian fauna that flows towards Europe. All these transformations accompany the end of the Paleolithic, the "old Stone Age", and introduce the Mesolithic, the "middle Stone Age", which will be succeeded around 6000 BC by the "new Stone Age", the Neolithic.

The Nordic race had been settling with particular density in the southern Baltic region, where from the second half of the IX millennium BC to the second half of the IV BC the Maglemosian culture flourished, extending from Great Britain to Russia, and later the Ertebølle-Ellerbeck culture, extended from Holland to the Vistula with centers in Denmark and Sweden [23]. This culture is also called *Kökkenmodinge*, accumulations of mollusks that constituted one of the main sources of resources for those populations.

In the 8th millennium BC, agriculture, coming from Asia Minor, made its appearance on the European continent, first in Greece and the Balkans, then across the Mediterranean and up the Danube, until reaching the heart of the continent. One might think that this last transformation, with which the Neolithic begins, must be associated with the appearance of the fourth European ethnic element, the dynamic race, whose brachycephaly and aquiline nose go back to the race of Asia Minor and which could have spread throughout the Balkans along with sheep, ox and grain, all of them originating from the Middle East.

With the beginning of the Neolithic, and the definition of precise cultural areas, the picture is ripe for the search for Indo-European origins. At the beginning of the fourth millennium, the time that precedes the great Indo-European migrations, Europe appears divided into five large cultural areas. Of them, the western-Mediterranean area, which includes the Iberian Peninsula, the French region, the British Isles and which, crossing Italy, reaches Greece (territories of the later Iberians, Ligurians, Eteo-Cretans with Iberian and Hamitic connections), is with all non-Indo-European security. Likewise, the Arctic area, extended from Scandinavia to Siberia through the coniferous forest areas north of the Oslo-Riga-Moscow-Omsk line, is not considered as a candidate for territory of Indo-European origin. It is a territory inhabited by groups of Finno-Ugric hunters of the Baltic-Eastern race (Laponoids) who do not possess the elements of peasant civilization assumed by the Indo-Europeans.

Of the three cultures that have alternately been identified with the core of the Indo-European peoples, the Danubian, the Nordic and the Pontic, the first constitutes

the oldest European agricultural culture. The Danubians made their way through the forests that covered all of Europe, bringing the first elements of agriculture from the Balkans. Its route of penetration was the course of the Danube and its tributaries. Setting fires in the forests to obtain agricultural land, and after a few years abandoning land that had been exhausted, they made a pilgrimage to the courses of the Rhine, the Elbe and the Vistula. In the middle of the sixth millennium we find them scattered over an immense area that extended from Rhineland and Alsace in the west to Podolia and Bessarabia in the east and that reached the Rotterdam-Magdeburg-Warsaw line in the north. Throughout this area you will find its characteristic ceramics, vividly decorated with bands (*Bandkeramik*). Gordo Childe (1968 190) described these communities as follows: «The Danubians were a peaceful people. The only weapons that have been found in their settlements consisted of disc-shaped mace heads such as those that had been used in predynastic Egypt and some arrowheads carved from flint. They were democratic and even communist: there are no signs of leaders who concentrated the wealth of the community. On this Danubian complex, which will develop for three millennia, new periodic waves will reinforce the southeastern origins: the culture of Vinça, which radiates from Serbia, that of Lengyel, which, with the Jordansmühl group, settles in Silesia and on the Vistula or Boian, from which the Cucuteni-Tripolje painted ceramic culture will develop in Podolia and Moldova. All these cultures renew the original minority-Asian push.

The Danubians have often been identified with the first Indo-Europeans [24], however the peaceful and egalitarian character of their culture and their limited mobility, together with their absolute lack of offensive character, make this identification very unlikely: "their peaceful character "peasants, attached to the land, contradicts historical hypotheses," states H. Seger (1936, 5). The large collective houses and the absence of signs that reveal the existence of chiefs or an aristocracy speak to us of an eminently peaceful and communal organization, of "peasants living in a matriarchal regime, in rural communities loosely linked to each other" (H. Günther).

The predominant race within the Danubian community seems to have been the Mediterranean, although the dynamics must have played a role that is unfortunately poorly documented. The Nordic race is well represented in Germany: the first Danubian settlers must have mixed deeply with the Mesolithic populations of central Europe [25]. The general conception of society and religion, from what we can deduce from the numerous female statuettes, associated with the bull, ancient symbol of fertility, was

matriarchal (see on this issue Gimbutas 1991). According to W. Butler (1938, 56): «A Mother Goddess or Goddess of fertility was worshiped as a supreme being, whose image we can recognize in the idols of the southeastern group of band pottery culture. The design of a toad that we can see on a clay glass represents a sacred animal and, likewise, the plastic creations in the shape of an ox head are related to certain religious ideas. The *Bandkeramiker* They are framed in the southeastern horizon of the "civilization of the Mother", with its peaceful fertility cults and the typical promiscuity of societies in which the virile element is in the background. All these elements lead us in the final analysis to Asia Minor, where the source of the Danubian cycle is located and where, with all certainty, we cannot search for the origins of the Indo-Europeans [26]. A particularly important fact is that the Danubians seem to have almost completely ignored the horse.

To all this, we must add that at the beginning of the third millennium, Danubian culture gave way everywhere to the invasions of the battle-axe people: "The fall of the banded pottery culture was catastrophic" (O. Menghin) . Axes and horse bones are increasingly attested, aristocracies settle in well-fortified fortresses. If it is unquestionable that the immediate antecedents of the Indo-European migrations in Italy and Greece are found in the Danubian area, it is also unquestionable that this occurs after it has been occupied by the warrior communities of the North.

The Nordic culture developed from the second half of the 5th millennium BC, in an area that included the low North European plain between the Vistula and the Weser, Denmark and Skåne. This is the territory that Thieme presupposes for the unitary Indo-European language. Its first manifestation is the communities of farmer-hunters of the funnel vessels or TRBK (*Trichterbecherkultur*) [27]. Attempts to attribute a precise origin to the funnel glass culture can be considered unsuccessful: the affinities with the West (Michelsberg culture) are currently explained as influences from the TRBK towards the Rhine Valley and even towards England (Widmill Hill); those he presents with the East (Childe's eternal reference to the "Pontic regions") have not been demonstrated at all. In this regard, K. Tackenberg (1954, 47) maintains that “some voices have been raised to take into consideration an origin from the territories of the North Caucasus. But the arguments are so weak that this opinion is not at all convincing. Even less happy is Neustupny's (1963, 65) proposal to derive the *Trichterbecher* of the Lengyel culture, that is, of the Danubian complex ("The origins of this culture are still obscure, but we know that it is necessary to look for them in Europe."

central, among some of the evolved groups of the Lengyel culture. If the origins are obscure, one might wonder how we know that they derive from the Lengyel culture. Later he writes: "While in the culture of Lengyel evident traces of a possible matriarchy or its possible survival appear in the cult, in the TRBK analogous elements are completely missing." So why would TRBK derive from Lengyel? In form, spirit and personality, Nordic culture is irreducible to Danubian culture. Although it is possible that the Nordic environment has picked up technical innovations from the south, it is equally possible that it has developed autonomously from the Ertebølle complex [28].

Starting in 3800 BC, the first megalithic tombs appeared in Denmark and Schleswig-Holstein, of Western inspiration, but which, as G. Daniel (1958, 55 and 123-124) has highlighted, do not constitute a testimony of invasions from the West:

«It seems that the dolmens of northern Europe should not be considered as derived from western Europe... but as autonomous inventions of northern Europe (...) We can accept the opinion that the architecture of megalithic tombs had independent origins in different places of prehistoric Europe, at least in southern Jutland, Malta, southern France and the Iberian Peninsula. With the megalithic tombs, extended from the Mediterranean along all the Atlantic coasts [29], the same culture is not spread but only a general conception: «In short, how could we imagine a massive migration across the North Sea during the third millennium BC?... megalithic tombs constitute the expression of an increased veneration of ancestors, which with the force of a new religion conquers vast regions of the world. Its immense diffusion over distant lands and seas warns us not to see in it anything other than the product of traffic and spiritual contacts" (Seger 1936, 9). The first megalithic tombs are dolmens, chambers made up of five large slabs; They are followed, in an increasingly complex and grandiose evolution, by the chamber and corridor tombs. Megalithic culture is the expression of a peasant aristocracy with firm social and peasant traditions [(*) about the aristocratic character of Proto-Indo-European society, attested by the linguistic reconstruction of Indo-European, see Schlerath 1973].

«The stone chamber constituted the mausoleum of a noble family, the rest of the tumulus covered the simple mortals of the entourage... of the graves of Grundoldendorf (near Hamburg) each one belonged to a generation. The next generation built a new grave parallel to the first and the

The third and fourth, in turn, raised others. The simple plan of this small cemetery documents the sedentary lifestyle of a noble family and, as one could say, of a feudatory" (Schuchhardt 1941, 142).

Megalithic ceramics, evolved from the simple form of the funnel vessel, reach limits of great beauty and rationality. While in Danubian ceramics the bands vividly decorate the surface without adhering to the form, in a brilliant and superficial play - a style in which it reaches its maximum stylistic maturity in the elegant painted vessels of Tripolje -, Nordic ceramics do not concede anything to the pure ornamentation. All the lines underline the architecture of the vessels, the joints and the separations. Günther contrasts "the luxurious proliferation of ornamental forms of band pottery", in which the southern sensitivity of the Danubians is expressed, with the Nordic tendency towards "robust geometric or tectonic forms, towards forms of a spirit that unites tension and moderation. Nordic culture shows no signs of matriarchy: female idols do not appear anywhere. On the contrary, some signs suggest celestial and meteoric cults. Sprockhoff (1938, 140), after having examined the evidence of an ax cult in the Nordic area, observes: «Now, the ideal link established between the ax and the god of thunder is so close in every era that it is It is also necessary to admit for the remote Northern Stone Age a cult of the god of thunder, who in this case would be identified with the god of the sun and the sky. Amber and clay axes, as well as those made in miniature, are dedicated to him. In the same way that Germanic women of later times wore Thor's hammers carved in silver set on chains, the Norse populations of the most remote Stone Age wore, as ornaments, amber pearls in the shape of a bipenne ax on their necks, a symbol of the god of thunder of those days, a god who today for us lacks a name. The battle ax simply became the symbol of the highest divinity. The firm family structure and traditions of hunting and war attest to an eminently virile culture. The dominant breed is the Nordic, along with its most massive blonde variety, the Dálica.

At the time of the corridor tombs (in the middle of the fourth millennium BC) the megalithic culture shows great expansive force: it spreads over the entire territory between Holland and the Vistula, descends along the course of the Elbe and the Oder and gives rise to local groups on the middle Elbe and the Havel (Walternienburg, Bernburg with dates between 3285 ± 153 in Aspenstedt and 2897 ± 56 in Quenstedt, Midgley 1922, 227), while Nordic groups infiltrate Silesia among the Danubian farmers of the Jordansmühl culture . Closely linked to this Nordic expansion is the culture of globular amphorae (*Kugelanphoren*) (3200-2700 BC), whose origins Seger believed he saw in

Brandenburg and on the slopes of the Harz: "Here are its greatest manifestations and its purest forms", and which today Neustupny derives from Nordic nuclei located in the Vistula arc (in Cujavia). It is a markedly patriarchal culture, in which agriculture and livestock coexist. This culture spreads eastwards, towards eastern Poland and Ukraine [30].

Neustupny points out in this culture the symbolism of the swastika and the lid of an urn with a human figure that has the solar disk instead of its head.

The multiplicity of these groups and their dynamism offer the assumptions required for the first Indo-European expansion:

«That so many individualized groups were able to form over a relatively small area and during a period that covered little more than two or three centuries, constitutes a clear testimony of the instability that spreads through that border area, as well as the divisions, structuring of ethnic groups, the battles and the migrations that must have derived from such a situation" (Seger 1936, 33).

The first repercussions of this Nordic pressure are seen with the spread of the Rössen culture, originally from the Magdeburg region, towards the Rhine Valley and southern Germany. The*Rössener*They occupy an intermediate position between the megalithic area and the Danubian world. His physical type is Nordic: "The mixture, however, is not racial, but is limited solely to culture, since examination of the cranial conformation indicates that the men of the Rössen culture belong to the Nordic race" (Behn, «*Die Vormetallischen Kulturen*», 110). With them, Nordic influences and Indo-European languages spread towards the south. Giacomo Devoto (1962, 97) observes:

«While the pushes of southeastern origin are above all commercial and cultural, an ethnic or, at least, demographic consistency must be attributed to the pressure exerted in the opposite direction from the north to the south that in Western Germany is identified with the Rössen civilization and the environment that welcomes it. The place of origin corresponds to the Harz region, in central Germany. The hunting activity finds its models in the megalithic world. This culture has been identified as a megalithic wedge in the territory of the banded pottery culture of southern Germany.

Much further away, the penetration of Danubian nuclei into Thessaly (acropolis of Dimini), in the unusual capacity of lords and conquerors, could also be connected with the first Nordic pressures:

«The ceramics of these strains indicate their belonging to the area of band ceramics and their origin from Hungary and Transylvania... their fortifications denounce that the times had become warriors and the rectangular houses of Central European origin, like the Central European influences on the ornamentation original, testify to an aristocracy of Indo-European lineage. (...) The people of Dimini penetrated Greece, occupied the islands around Delos, reached the northern Peloponnese and established relations of mutual spiritual exchange with the inhabitants of Crete" (Günther 1967, 48).

The appearance of the Dimini acropolis can be related to the end of Troy I and the rise of Troy II (2800 BC). For this it would be necessary to abandon the too high chronology attributed to Dimini by Schachermayer (2900 BC) and orient towards a low one, such as that of Matz (2500 BC) [31]. Whether this first invasion of Greece involves Indo-European elements, as Günther wants, is doubtful. Rather, we must count on the pre-Indo-European element generically definable as "Pelasgian", not yet *Indo-German*, but already, according to Kretschmer's point of view, *indogermanoid*. It was precisely Kretschmer who, analyzing a form like *Tyndaridai*, nickname of Castor and Pollux, found it equivalent to that of *Dioskuroi* through a *tin* , found in the Etruscan *Tinia*, "Jupiter", and a *give*, analogous to the suffix *tor* of Numitor, "son of Numa." This *tin* can be related to Sanskrit *dynamism* and with the Slav *dini* «day", all of them derived from the Indo-European root ** dei* of the daytime splendor and the sky (Indian *Dyaus*, Greek *Zeus*, Germanic *Tyr* and latin *Dies-pater*, from where it derives *juppiter*). The Etruscan *Tinia* and the hellenes *Tyndaridai* They represent something that is not yet Indo-European but already, in some way, "Indo-European", "its relationship with the Indo-European linguistic world being weak" [32].

Kretschmer, who identifies the true Indo-Europeans with the Norse, wanted to recognize in the Danubian complex an original affinity with them. Indeed, at least in Germany, Czechoslovakia and Poland, the Danubian culture must have developed on a Mesolithic substrate similar to that of the Nordic area, as demonstrated by the presence of the Nordic race in the Danubian area. It is very likely that these Danubian gravitations on the Mediterranean, a consequence of the pressures of the peoples of the North, brought Pelasgian, an "Indo-Germanoid" language according to Kretschmer's concept and terminology, to the things of the Aegean. These movements have not only reached Dimini and Greece but also Italy (Molfetta culture) and through Sicily they have taken the Danubian spiral to Malta. On the other hand, they have also penetrated Anatolia. The Etruscan and Tyrrhenian on the one hand and the Pelasgian and Tyrrhenian on the other could be related to this dispersion of Danubian elements: the name of the Attic tetrapolis *Hyttenia* is explained to

through the etruscan *huth* «four", the Greek *opuio* «"my husband" can confront the Etruscan *puia* «woman" and everyone knows the similarity between Etruscan and the language of the Lemnos inscriptions [33]. It is probable that these first gravitations on the Mediterranean have brought Troy the *megaron*, the house with a portico and a central hearth of cold climates, which was once considered related to the quadrangular house of the megalithic area, which today is believed to be of Anatolic origin but whose Nordic origin always remains probable. With them the swastika spread, one of whose centers of diffusion is in Romania, which reaches Troy quite soon. But the true Indo-European migrations began a few centuries later. Around 2900 BC there was a violent explosion in the Nordic area, whose epicenter was in Thuringia, with the culture of rope pottery and the battle axe.

This culture is named after the characteristic glass decorated with impressions of little strings (*Schnurkeramik*) and the war ax (*Streitaxt*). Ceramics, similar to the megalithic, can be traced back in the last analysis to the original funnel glass, presenting the same tectonic character and a severe organicism, "an art of measure and strength", as HFK Günther has defined it.

The *Schnurkeramiker* with a town of warrior peasants endowed with great expansive force, of *gewaltiger Stosskraft* (Sprockhoff). Their entire society is marked by an eminently martial character: both in Sweden and in Fatyanovo, toy axes have been found in children's graves. The battle axes of the string pottery culture are magnificently crafted, evidencing great technical expertise and a great love for weapons. Its amphorae are covered with solar symbols. They have domesticated the horse and live in rectangular houses similar to those in the megalithic area. Wherever they appear, including the most distant domains of expansion, in central Russia or the Caucasus, they show the same clear predominance of the Nordic race characteristic of prehistoric Thuringia:

«Corded pottery is associated with the longest and narrowest skulls found throughout the Stone Age. The megalithic culture itself does not present them as similar, their skulls having the ancient Cro-Magnon shape, with wide, almost square faces of medium length, while those from Thuringia have tall and thin faces, with a pronounced dolichocephaly, which still characterizes the authentic Nordic race today" (Schuchhardt 1941, 162) [34].

There is a difference of opinion regarding the origin of the ax culture. Some

(Kossinna, Menghin, Schulz, Bicker, Seger and, recently, Neustupny) see in it a simple derivation from the Nordic area. Others (Schuchhardt, Sprockhoff and also Günther) attribute to it an independent origin and ancient roots in central Germany [35]. For their part, defenders of the Pontic origin of the Indo-Europeans, based on the diffusion of rope pottery from Thuringia to the Caucasus, have repeatedly attempted to demonstrate that the first centers of *streitaxtkultur* They are found in the steppes of the Caspian Sea and the Black Sea, within the pit tomb culture (*pit-bass*) with skeletons covered in ocher (*Ockergräberkultur*) [36]. In reality, the climate of increasing warrior mobility presupposed for the appearance of the ax culture, whose members practiced both livestock farming and agriculture, is not necessarily explained by infiltrations of pastoral peoples from the steppes. Rather, it would be about the climatic changes that occur at the beginning of the subboreal period [37] and demographic growth processes, phenomena that accompany the appearance of winning groups not only in Germany but also in France (SOM culture) and in Spain (bell beaker culture). The abstract contrast between matriarchal and peaceful peasants on the one hand and nomadic shepherds and warriors on the other has prevented many authors [38] from understanding the dynamic and colonizing nature of the Nordic peasantry, which already during the megalithic era presents martial traditions and a tendency towards expansion: «The very name of peasant-warriors or peasant-nobles implies that the Indo-Europeans should not be considered as peasants who endured everything, in the manner of the Russian peasant of the eastern Baltic. In accordance with the Nordic race, predominant among them, they constituted a lineage of lords and chiefs, who possessed, along with peasant qualities, a taste for enterprise, resolution in action and courage" (Günther 1936, 338).

Before the war, Nowothnig and Bicker, followed by Günther, had believed they could demonstrate a very ancient origin of the *Schnurkeramiker* in Thuringia, with Mesolithic roots traceable to 5500 BC [39] (Schulz 1968, 150). The reasons that support a greater antiquity of the corded ceramic culture in Thuringia than in Poland or Russia have been recapitulated by Devoto on page 115 of his *Origini Indo-Europei* They could be summarized as follows: it is difficult for Thuringia to find corded ceramics more typical than that of Poland if that constitutes a point of arrival, it is difficult for currents coming from regions familiar with metal (the Caucasus) to replace this material with stone, While it is normal for the stone ax people to gradually learn to make them out of metal, finally the spread of string pottery towards the east occurs contemporaneously with the invasion of Germany by the Bell Beaker people, of Spanish origin, which would explain the Indo-European flow towards the east and southeast and not towards the west, as has been

proposed Antoniewicz: "It cannot be excluded that the advance of the people characterized by the bell-shaped glass has accelerated the pace of the expansion of the bearers of the string pottery culture towards the east, towards the borders of Asia" (Antoniewicz 1936, 217) .

The high dates of two string pottery sites in Holland, the oldest known (Anlo 2602 ± 55 and Schaasbergen 2618 ± 320 BC) (3000-2800 BC) allow us to affirm that string pottery is already rooted in the northern Germanic plain before the middle of the third millennium BC. This makes it contemporary with the corridor tombs and the globular amphora culture, which makes Gimbutas's "kurganic" hypothesis extremely weak, according to which the arrival of steppe peoples with Indo-European languages and string pottery, would have took place in northern Europe at the time of the fall of Troy II (2250 BC) [40]-

Childe, who had been the most tenacious of the defenders of the Caucasian origin of the ax culture, and on whose authority the supporters of this hypothesis swear, showed total skepticism at the end of his life. In a small work (Childe 1958, 200), which appeared a year before his death, after having once again raised the hypothesis of a movement of people from the steppes, he concluded: «However, in the current state of archaeological studies in "in southern Russia and in Ukraine, absolutely opposite inductions could prove to be full of real content." On the other hand, Neustupny (1961, 451 and 454) has been able to demonstrate that in Poland rope pottery originates directly from globular amphorae and this, in turn, from the Nordic megalithic culture: «... it is necessary to conclude that the primitive The globular amphora culture originated in the upper reaches of the Vistula from the Wiorek group of the funnel vessel culture. Later, when referring to rope decoration: «the gradual increase in rope decoration must be considered an internal trend in the development of the culture of globular amphorae (...) It is sufficient to point out that both from the chronological and the typologically, the derivation is possible not only from Fatyanovo but also from the pit tomb culture (*pit-grave culture*) [41]. This synthesis is particularly happy, both because it allows the ax culture to clearly take root in the Nordic area and because Neustupny, wisely, leaves open the possibility of the autonomous formation of globular amphorae (and corded ceramics) not only from the megalithic cores of the Vistula. but also those of central Germany.

In fact, since its origins, corded ceramics appear linked to the culture of globular amphorae and other Nordic groups, and closely associated with their expansion. Both streams*Kugelanphoren*and*Schnurkeramik*, represent

peripheral Nordic groups that react to climate change and demographic increase, caused by agricultural activity, with the association of livestock life with peasant life and with migrations in which the plow alternates with the war ax to conquer new land. In the words of Antoniewicz: "The expansion of the culture of corded ceramics was carried out by a people of warrior-peasants who had a great capacity to learn but also to create."

String pottery marks the explosive phase of the Norse expansion that began in the time of the corridor tombs. With it, Nordic culture opens up to broader horizons: «The builders of megaliths were peasants. In Walle, near Aurich, a plow was found in optimal condition. It was found to such profanity that it can be assigned an age of 5,000 years. The peasant is sedentary: he lives and dies on his land. But with the arrival of the Thuringian people a new life penetrates the country. The strong initiative of this expansive people opens the perspective towards vaster horizons. Thus, we see that megalithic and cordate ceramics expand together towards the south and east, mixing with neighboring cultures or dispersing them and advancing over immense territories" (Schuchhardt 1941, 181).

The spread of Norse culture into central or southern Russia can be traced through the Volhynia megalithic culture, the Middle Dnieper culture, or the Fatyanovo culture. All these cultures are characterized by globular or corded pottery and battle axes. They invade the territory of the Finno-Ugric hunters of comb pottery and put pressure on that of the painted pottery farmers in Tripolje. These invasions have been passionately denied by the Soviet archaeological school of Marr and comrades, for whom the existence of a *Urheimat* Indo-European prejudice constituted "a bourgeois prejudice, exactly like that of the existence of God" and for whom the Indo-European invasions were part of "capitalist mythology" [42].

This school sought to explain the emergence of the Fatyanovo culture or the end of the Tripolje civilization and its replacement by livestock groups, with the "mechanism of the redistribution of profit in a capitalist sense, creating repressive militaristic-patriarchal structures." Brjussov himself took a stand against these magnificent nonsense, who, taking shelter behind quotes from Lenin and Stalin, reintroduced many of the execrated bourgeois concepts through the back door, recognizing that in prehistory not only social transformations but also people's movements took place, hence the title of his book, published in Berlin in 1957, *Geschichte der neolitischen Stämme in europäischen Teil der UdSSR*. Brjussow admits that the culture of the Middle Dnieper,

along with those of Volinia and Fatyanovo (*fatyanovoartigen Kulturen*), they form a complex of Western affinities with the culture of globular amphorae and saxo-Thuringian. He denies, however, an invasion from the west: for him, all these cultures *gleichzeitig bestanden*. In reality, Brjussov can believe or pretend to believe that these groups, spread across such immense territories, have "coexisted contemporaneously" without deriving from each other. The weakness of his position can be measured when he denies the origin of the globular amphorae from the megalithic culture of Volhynia because this constitutes a theory "of the German fascist archaeologists, in particular of their leader G. Kossinna." In general, Brjussov is alarmed because "the arrows of bourgeois archaeologists always point from the west to the east", perhaps because they remind him of other arrows [43].

In fact, Kossinna was the first to highlight the conquering nature of the Volynian culture, a megalithic wedge orientated with globular amphorae and battle axes. Its territory has the shape of a triangle whose base would be the Kovel-Ternopol line and with its sharpest vertex located beyond Zitomir, in the direction of kyiv. The people of the megalithic culture of Volhynia practice livestock and agriculture and live in rectangular houses with a patriarchal arrangement. These peasants are armed to the teeth: the enormous number of hammer-axes found in their territory confirms this. There are traces of slavery, or that has led to thinking that they had subdued the indigenous people and made them work for them.

The culture of the Middle Dnieper (*Mitteldneprkultur*) constitutes in many respects a phenomenon analogous to that of the Volynian culture. Its first nuclei are located north of kyiv: later it descends along the Dnieper and settles in the Crimea and on the Don. Brjussow, in his previously cited work (1957, 256), recognizes its foreign origin: «The strains of the Middle-Dnieper culture expelled the natives who previously inhabited it from the Sosh-Tal. This process is seen in countless settlements. Its origins in the Baltic area, through the Vistula and Bug courses, are also recognized by Gimbutas, although the dating he proposes in his article *Neolithic and Calcolitic Cultures in Eastern Europe*, published in the work edited by Ehrich (1967), seems excessively old [44]: «The Neolithic population of the lower Dnieper and Don and Crimean basins was of the proto-European Cro-Magnon type. It has been pointed out that this is not the same population that lived in that area during the Mesolithic period. The Mesolithic men of the northern Black Sea were more graceful, more of the Mediterranean type. "Therefore, it is a possibility that the Cro-Magnon group reached the shores of the Black Sea from the north, through Poland and western Ukraine (Volhynia)." The base corded ceramic

The flat glass of the Dnieper culture replaces the indigenous egg-shaped vessels. Traces of agriculture appear, but also of hunting, fishing and animal husbandry, including pigs.

The Fatyanovo culture gets its name from a town near Jaroslav, located on the upper course of the Volga. This is a typical battle ax culture, with strong affinities with Sweden and East Prussia. The people of Fatyanovo, armed with hammer-axes, make their way between the Volga and Oka lineages, "they separated the Oka lineages" in the words of Brjussov, introducing agriculture and livestock breeding. Their long skulls and narrow faces contrast with those of the indigenous Finno-Ugric people. In this regard, Childe (1968, 171) writes «The anthropometric studies of the Fatyanovo populations carried out by Trofimova have continually shown that farmers and ranchers must have been immigrants. The skulls, Europoid or Mediterranean, are in clear contrast to those of the native hunter-fishermen who are Laponoid" [45].

These peoples who infiltrate Russia from Germany and Poland can be related to the Indo-Europeans of the type *satem*: Balts, Slavs, Aryans. This current will meet with that of the tombs with ocher (the kurganic culture of Gimbutas), originally spread through the steppes of the Caspian and the Aral and later through Ukraine, where it establishes relations with the *Mitteldneprkultur*. In its oldest period, this culture presents oval-shaped ceramics, highly developed nomadic livestock farming, and domestication of the horse. The pig is missing [46], and this already makes its identification with the Indo-Europeans very unlikely. This culture, expanding towards the west, determines, together with that of Volhynia, the catastrophe of Tripolje. A penetration of the people of the ocher tombs to the Dobrugia and Hungary is undeniable. And yet, it will not constitute the only one of the *raids* Eurasians who destroy but do not remain: Scythians, Huns, Avars, Mongols or Tatars. As always, the last word goes to the peasant warrior of the West who, alternating weapons with the plow, expands towards the East the borders of Europe and the Nordic race: «Agriculture can nourish many more horizons on the same territory than the nomads of the steppes. It is capable of constantly producing new energies that strengthen and vivify the first current. The assault of the peoples of the steppes can be extremely violent, it can destroy like a river of lava but, possessing nothing within itself, it is very soon absorbed into the sand" (Hirt 1905, 190). The culture of the catacombs of the Bronze Age, with traditions *Ockergräber* but also *Mitteldniepr* (it is not the original ovoid vessel that is claimed), together with the penetration of the Danubian spiral beyond the Caucasus show us which current had prevailed [47]. The movement of the

String pottery has been made from west to east, imposing Nordic and Central European forms on the soil of Russia. It constitutes a migration that from Germany reaches the Volga and the Caucasus, to later surpass them and extend from them towards Persia and India. At this time, and in particular in the Fatyanovo culture, we can recognize the avant-garde of the Aryans: "We believe that it is, in addition, the civilization of the Aryans (Indo-Iranians), which flows slowly towards the southeast" (Menghin 1950, 9) [48].

Against Schrader's hypothesis, who saw in the agricultural terminology languages of the Aryans the proof of the original nomadism of the Indo-Europeans, it has been pointed out that this impoverishment is secondary, derived from the migration of the Eastern Indo-Europeans to spaces with different environmental characteristics. (Goodenough 1970). Finno-Ugric preserves many loanwords from which Proto-Finns and Proto-Aryans were in contact in the Volga region. They are loans from a language not yet completely Aryan, at an intermediate stage between Baltic and Aryan, with *k* already transformed into *yes*, *m* ruling semivocalic *to*, but *and* and *either* not completely confused with *to*. The Finno-Ugric *septa*, seven, derived from Indo-European **septm* through Aryan (Sanskrit *sapta*), while Finno-Ugric *sate* (Hungarian *száz*), one hundred, comes from the Aryan *sata*. The Finno-Ugric *vasara*, derived from Aryan *vasra* (hammer), seems to perpetuate in memory the effect produced on the Finno-Ugric heads by the Fatyanovo hammer-axes. On the other hand, *porsas*, reconstructed by Benveniste (1983, 20-26), in relation to Greek *porkos*, presupposes an Aryan *parases*, reconstructed by Benveniste with the meaning not of "boar" but of "piglet": the ancestors of the Aryans were also pig breeders.

All these borrowings, and in particular this last one, portray the Aryans at the moment in which they broke away from the original Baltic strain and the Indo-European forest, where they had raised pigs, to face the horizon of the steppe and convert to life. nomadic.

Indeed, the migration of the Fatyanovo people from their seats on the Volga and the appearance of characteristic forms of this culture in the kurgans of Majkop, in the northern Caucasus, testify to a pressure towards the south, from the forested regions of central Russia towards the Caspian steppes. The skeletons of the Kuban culture, in the midst of riches resulting from raids in Armenia and Anatolia, belong to the Nordic race – tall stature, long skulls, narrow faces – and their stone hammers, in the midst of the refined southern splendor, speak to us of a Nordic lordship over the peoples of the South. They are, as Tallgren proposed, "northern barbarians" established in a foreign environment. On the other hand, Childe's idea of deriving the globular amphorae from the Majkop silver jugs or the *Kragenflaschen* megalithic of the golden alcolla with a silver ring in

around the neck coming from the same Kurgan, runs into an insurmountable difficulty: this kurgan cannot be earlier than 2200 BC, while the culture of globular amphorae dates back in Germany to the end of the fourth millennium and the *Kragenflaschen*Danish in the first half of that same millennium. On the contrary, the copper axes of the Caucasus are, according to Menghin "late and corrupt descendants of the axes of the North" [49].

Oneself*facies*cultural, testimony of the same type of events, was noted at least fifty years earlier in Troy II and Alaka Huyük. Also in Troy, stone ritual axes within a civilization familiar with copper speak to us of a Nordic aristocracy, the same one that brought the swastika along with other solar symbols. The lords of Alaka, in the heart of Anatolia, with their solar banners and ritual stone axes, are also Indo-European [50]. Their banners show the swastika, the sun wheel, the deer, associated in the North with the cult of the sun, is, according to AE Günther "an animal linked to the soul of Nordic man." On the other hand, the Dioscuri, the twin gods of the Indo-Europeans, associated with the horse and conceived as knights in Hellas (*leukopólos*«white colts») and in India (*Asvin*of*Sava*«horse", also called *Nasatyas*), appear in the North as two deer, the two elks that pull the chariot of the sun. Tacitus speaks of a people in eastern Germany who know two similar divinities: «There is talk of gods who, according to Roman usage, could be called Castor and Pollux (...) They are venerated as young brothers. His name is Alcis. And in the*Edda*We can read:

I saw the deer of the sun coming from
the South. Its legs were on the Earth,
but its horns reached the Sky.

The banner with the deer roaming in the middle of two smaller bulls has been interpreted as the affirmation of the solar god of the North in the middle of symbols of fertility. With a little imagination we can imagine the lords of Alaka as a "Luwian aristocracy."

These northern pressures seem to reach their peak in the 28th century BC. On the other hand, the people of rope pottery and the battle axe, "the people of lords of the rope pottery culture, extraordinary for the beauty of their weapons", are on the march to conquer distant countries. Around 2600 BC, Troy II and many other enclaves in Greece and Anatolia are destroyed. Proto-Hellenic elements infiltrate Greece, mixing with the Mediterranean indigenous people and the "Pelasgians" of Dimini. Battle axes, Thuringian amphorae, a greater tectonic sensitivity in ceramics, characterize, according to Fuchs, this movement, whose origins could be followed "step by step from the

Southern Greece to Central Greece and from there, through Thessaly, Macedonia, the Southern Balkans and Bohemia-Moravia to the point of origin in Central Germany" (Fuchs 1939, 171; 1937) [51].

Indo-European nuclei are established in Anatolia: Boghazköy's texts offer us a wide repertoire to define nationality (Luwies? Palaites? Lycians? Hittites?). Meanwhile, the old Danube peasant culture is dying. Tripolje and Cucuteni are destroyed, perhaps by people from the North. Aristocracies of horse breeders with tomahawks appear everywhere in their territory. The culture of Mondsee, in Salzburg, that of Altheim, in Upper Bavaria, that of Baden, extended from Austria to Serbia, that of Lubljana-Vucedol, with the Danube, is formed from the mixture of Nordic forms with the Danubian and the stilt houses. , where the Vucedol Burg stands, as a symbol of warlike times. In all of them there is a "Nordic aristocracy dominating an aboriginal alpine population" (Childe).

The Mondsee culture, with its solar symbols, the swastika, agriculture and livestock, is important to the Italic origins. Even more so is that of Lubljana-Vucedol, in which Menghin saw "the original territory of the Greeks and Italics", from which the flows of combat axes that we are going to find in Belvedere (Chiusi), in Rinaldone (Bolsena) and in Gaudo (Sele sources). In these Nordic-Danubian elements we must remember the avant-garde of the "Italics", Ausonic, Enotrian and Sicilian avant-garde.

At the same time, the Hellenes descended to Greece, with Minian ceramics. They are, in Childe's words, "warlike new settlers." A new layer of destruction marks its passage: the fracture with ancient Helladic is total. Orchomenos is destroyed and rectangular houses are built on top of the round huts. The Minians are warrior people, as demonstrated by the weapons deposited next to their dead. They know the horse, which they introduce to Greece for the first time. Their way of life is similar to that of the Schnurkeramiker of Thuringia. This last migration is estimated in 1950 BC. Like the previous incursions, this one has taken them to Hellas, separating them from their neighborhood with Hittites and Italians, several Hellenic nuclei identifiable with Ionians and Aeolians. The Dorians remain on the periphery, in Epirus and the Balkans. The first contacts with the Cretan thalassocracy present us with these Hellenes still in a state of inferiority, as in the saga of Theseus [52].

Similar Minian ceramics, along with metal weapons and horses, simultaneously penetrate the Troade. They are the Hittite avant-garde. Their arrival through the Dardanelles rather than the Caucasus seems more likely due to the Western affinity of Hittite (Latin quis and Hittite kuis, Latin hiems and Greek

chímon and Hittite gimmanza derived from Indo-European *gheims "winter, ice"). Its starting point must be sought in the culture of Gulmenitsa, in the lower course of the Danube, which constitutes the southernmost province of Tripolje, dislocated by saxo-Thuringian groups penetrated through the Iron Gates. An echo of this migration could be found in the prayer of King Muvatallis:

God of the Sun of the sky
my lord, shepherd of men,
You arise, oh god of the Sun from the sky, from the sea and go out to heaven.

Oh sun god of heaven, my Lord,
daily you judge

to the man, the dog, the pig and the wild animals of the fields. This sea from which the sun rises can only be the Black Sea, which the Hittites must have had on their left as they descended along the Bulgarian coast.

Achaeans and Hittites are the first Indo-European peoples to settle permanently in the territory of the ancient Aegean and Minorasiatic cultures and they will also be the first to develop a higher civil organization. Likewise, they are, along with the Aryans, the first to assume a well-defined linguistic physiognomy. Throughout central Europe, a kind of undivided Indo-European must have continued to be spoken, also used by the ancestors of the Veneti and the Latins.

The reflux of the Saxo-Thuringian ax culture over the megalithic area represents the last invasion from the North and the immediate precedent of the formation of the Germans [53]. At the dawn of the Bronze Age, after the effort to create towns carried out during the previous millennium, the Nordic area closed on itself. A long process of maturation begins after which, when Europe, having exhausted the Indo-European lymph in the Mediterranean, needs new energies, the Germanic peoples will emerge: «At the end of the recent Neolithic, a historical process of incalculable importance and whose consequences cannot be They are limited to Denmark or Holstein but exceed the very borders of Europe. For its part, the North enters a period of quiet. But, what might seem like stagnation constitutes, in reality, inner maturation that, after tenacious conservatism, a healthy, calm and continuous evolution takes place, phenomena typical of the North, which distinguish it from the rest of the areas and which have allowed it to constitute a quiet cistern from which, when necessary, the heroes of life have emerged" (Sprockhoff 1936, 1).

Annotations

22. Anthropological research has demonstrated without a doubt the survival among the population of the islands of a Cro-Magnon type, the most numerous of the different types isolated among the prehistoric Canarian population. The preserved mummies demonstrate that this Cro-Magnon type was strongly depigmented.

23. Under the name Ertebølle-Ellerbeck there is a whole series of groups from the late Mesolithic, closely related, but with certain differences in their techno-complexes. The first appearance corresponds to the Bergumermeer site, in Holland, datable between 6842 ± 152 BC that belongs to the De Leien Wartena group. The rest are the Hülsten, Nollheide, Boberg, Oldesloe-Kobrow, Cchojnice-Pienki and Janislawice groups. Strictly speaking, the Ertebølle-Ellerbeck group would extend through Jutland, the Danish islands, southern Sweden and the northern coastal strip of Germany from Holstein to beyond the Oder (Midgley, 1992). See map III. On the other hand, the "mesolithic" character of Ertebølle-Ellerbeck has been nuanced for some time now: palynological studies have attested to the practice of agriculture (pollen from cultivated cereals and herbs associated with them) and the presence of animals has been documented. domestic (ox, sheep and goat). The lithic materials, very different from those of the southernmost Danubian complex, attest to an origin in the autochthonous Mesolithic Maglemose culture (Lichardus *et alii* 1987, 154-159, Champion *et alii* 1988, 144).

24. This was the thesis of Bosch Gimpera (1975; 1989) and, from the linguistic approaches of G. Devoto (1962). Lately he has found his strongest supporter in J. Makkay (1987; 1992). See map IV.

25. Anthropological studies document, on the one hand, a later diffusion of the dynamic type throughout the Danube basin (Szathmáry 1980, 239), while on the other hand, they effectively confirm the strong Nordic component among the *Bandkeramiker* of central Germany, even without denying the evident presence of more graceful Mediterranean types [Kilian 1988, 148. 149-149).

26. In fact, they have been searched. The archaeologist G. Renfrew (1990) has proposed identifying the Indo-Europeans with the human groups that spread agriculture, whose starting point would be found in the Konya plain. On the other hand, the linguists T. Gamkrelidze and VV Ivanov (1989) would locate the *Urheimat* Indo-European in eastern Anatolia, around Lake Urmia or Van. However, both hypotheses have raised too much controversy for their poor foundation. See Villar (1996, 52-61) and Häusler (1998, 8-9, 15-17).

27. The chronology used by the author in the original edition, respected in the 1978 edition, corresponds to the dates obtained by the carbon 14 method set out in the chapter «*Northern Europe*» by HL Thomas in*Chronologies in the Old World Archeology*, Chicago and London, 1967. These are uncalibrated datings, which place the beginning of the first Nordic Neolithic in the middle of the 4th millennium (Phase A: Elinelund 3668 ± 245 BC and first level of Heidmoor 3344 ± 115 BC. Phase B: second Heidmoor level, 3220 ± 105 BC. Phase C, in which the dolmens appear, would be dated to 2963 ± 80 BC in Denmark, Muldbjerg site, and 3011 ± 205 BC in Sweden, Vatteryd site, and to 2865 ± 11 BC in Poland, Cmielòw site. The corridor tombs, in turn, would be dated to 2777 ± 80 BC in the Dutch site of Odoorn and to 2623 ± 120 BC and 2612 ± 120 BC in Denmark, in Tutstrup and Ferslev, respectively), however, for this edition we have used the already calibrated dates, which go back a millennium to the beginning of the funnel vessel culture, with the oldest groups being the eastern one, to which the site belongs from Sarnowo (4417 ± 60), and the Nordic group, which represents dates at Rosenhof of the order of 4274 ± 90 BC or 4253 ± 96 BC.

The Heidmoor dates would be 3954 ± 134 BC and 3825 ± 114 BC, Muldbjerg has provided dates of the order of 3740 ± 176 BC and 3706 ± 178 BC, Cmielòw of 3,568 ± 68, while Odoorn, Tutstrup and Ferslev offer dates of 3332 ± 118 BC, 3108 ± 180 BC and 3093 ± 179 BC, respectively.

«This chronology is significantly higher than that accepted until a few years ago, which placed the origin of the dolmens in 2,600 BC and that of the corridor tombs in 2,300 BC. "That these dates restore all their importance to the Nordic focus, sensed in the first place by Kossinna, seems evident to me." With these words Adriano Romualdi closed the note he dedicated to the chronology of the TRBK. It is also evident that this second "chronological revolution" caused by dendrochronological calibration reinforces the opinion he expressed almost thirty years ago. In this way it is confirmed that the culture of funnel glasses developed for more than a millennium and a half. On the other hand, Haudry (1999, 155) about the relationship between the TRBK and Indo-European writes: «...the Neolithic culture of the funnel vessels agrees well with the traditional image of the Indo-European people confirmed by linguistic paleontology: in this culture we find At the same time, animal husbandry and plant cultivation, the horse, the chariot and the battle axe, fortifications and signs of a hierarchically organized society... See map V.

28. Indeed, at present there are no doubts about this fact. J. Lichardus has once again raised the possibility of a North Pontic origin but the

Häusler's (1981, 102-104) refutation of his arguments is devastating. See also Midgley (1992, chap. III), Kilian (1988, 77-78) or Mallory (1989, 252-253).

29. The theses on the eastern Mediterranean origin of European megalithism have had to be completely revised in accordance with the new chronology based on the dendrochronological calibration of the dates obtained using C14. Western megalithic cultures predate their alleged eastern Mediterranean predecessors by millennia. On the other hand, there are no doubts about the autonomous nature of each of its various centers. See, for example, Renfrew (1986).

30.M. Gimbutas has insisted that the origin of the globular amphora culture would be in the North Pontic culture of Srednij-Stog. However, there is absolutely no argument to support this claim. That *Kugelanphorenkultur* has originated from the TRBK is currently an incontestable fact. On the other hand, recent dating shows that in Volhynia and Podolia this culture lasted until 2000 BC (Häusler 1981, 127-30; 1985, 61-64; 1998, 29-32; Sulimirski 1968, 49-51; 1970, 150 , 162-170). See also Priebe 1938 and Wislanski 1970. See map VI.

31. Today the low chronology proposed by Matz is practically abandoned. However, the general advance of dates makes the date sensibly similar to that proposed by Romualdi based on low chronologies: Troy II was dated around 2200 BC, which led to considering 2500 BC for Dimini, but currently Troy II is dated about 2800. On the other hand, the Dimini chronology, like that of the recent Neolithic of Macedonia, Thrace and the Balkans, poses the problem of reconciling the very numerous dates obtained by calibrated C14 and by thermoluminescence (4500-3900 BC) with those obtained by more traditional means (4000-3000 BC). See Treuil *et alii* (1992 62).

32. Another issue on which there are conflicting positions is that of the existence of pre-Hellenic Indo-European languages in Greece, mainly among them Pelasgian. See Birnbaum (1974) or Villar (1996, 426-430).

33. Some authors defend the Indo-European nature of Etruscan, among them FR Adrados (1989) and FC Woudhuizen (1991) stand out, who from somewhat different positions defend its relationship with the Anatolian group.

3. 4. In reality, the proportion between the Nordic and Malic types in the

TRBK and in the *Schnurkeramik* It is sensibly similar. Currently, a "Dalic megalithic culture" cannot be contrasted with a "Nordic string pottery culture": In both cultures the Nordic type is very predominant, while the proportion of Malic is only somewhat higher in some local groups of the TRBK. Of special interest: in the Baalberg group of the TRBK there is no difference with respect to the later string ceramics. See Kilian (1988, 121-154) and Schwidetzky (1980).

35. The vast majority of specialists consider the TRBK as the origin of the chordate culture: L. Kilian, A. Haüsler, U. Fischer, HK Thomas, M. Midgley, K. Jazdzewski, WH Goodenough or J. Makkay among many others. See map VII.

36. Among others, M. Gimbutas, N. Merpert, JP Mallory, D. Anthony should be mentioned. There are other hypotheses: M. Buchwaldek and T. Sulimirski would believe it to originate from the border territories between the Ukrainian forest and steppe, located between the Vistula and the Dnieper and in the swampy areas of the Pripet.

37. In reality, the processes linked to the emergence of the ax culture involve much longer temporal sequences than had been assumed. During the transitional periods since the TRBK, war events are not documented, but quite the opposite (Champion *et alii* 1988, 240), which also speaks against the alleged arrival of nomadic shepherds from the steppes (Häusler 1981, 120-122). A comprehensive overview of string pottery culture can be seen in Behrens and Schlette (eds.) (1969), in Behrens (ed.) (1981) and in Buchwaldek and Strahm (eds.) (1992).

38. The theses of M. Gimbutas constitute a good example.

39. This thesis has been taken up by Z. Krzak (1981). However, Häusler's (1983) criticisms are forceful.

40. The theory of the North Pontic origin of the Indo-Europeans and their identification with a so-called Kurgan culture has had a lot of popularity in recent decades. For too long the fears of F. Schachermeyr, who had warned of the "danger of a Kurgan mania", were realized. However, skepticism has never ceased to be overwhelming among specialists. M. Gimbutas, the author who has defended this hypothesis most vigorously, has been forced to change her positions on many points as the research progressed and it became impossible to support the previous ones. In this work Romualdi criticizes the proposals presented in the work of this author published in 1965. A. Häusler (1981; 1985) has subjected to a critique

devastating both the methods and the conclusions reached by M. Gimbutas in his works of 1973 and 1977. A detailed exposition of the Kurgan thesis can be seen in JP Mallory (1989) (a critical review of this work can be seen in Schlerath 1992). Among the many "Achilles' heels" that this hypothesis presents, despite the sufficiency that some of its defenders display, one of the fundamental ones is the impossibility of deriving the rope pottery culture from the tomb culture. of grave: neither funerary rituals, nor material culture [Kilian (1988, 95] has isolated 23 elements from both cultures of which 21 are not common: only necklaces made with animal teeth are common, otherwise common to many others. Neolithic cultures, and the burial mound, which in the case of rope pottery could perfectly have originated in the Baalberg group of the TRBK and which, on the other hand, does not appear in various rope groups such as Fatjanovo], nor anthropological typology correspond, in addition to the marked contrast between the two when they coincide or overlap in some territory. This impossibility of explaining the mechanism of diffusion of Indo-European languages towards the west should be argued enough to invalidate this hypothesis.

41. However, it is currently not possible to demonstrate the origin of the pit tomb culture (the Kurgan culture par excellence) from the globular amphora culture: the latter later infiltrated the territories of Southeastern Europe, overlapping the former (Sulimirski 1970, 162-170).

42. For a critique of the Soviet archaeological school see the article by Bolko Freiherr von Richthofen in H. Arntz (ed.).

43. See map VIII.

44. This issue, to which not much attention seems to have been paid, may prove crucial. Indeed, during the transition from the Mesolithic to the Neolithic, a marked population change occurred in the Dnieper and Don valleys: the inhabitants of the Mesolithic were of the Mediterranean type, while those of the first Neolithic were exclusively of the "Cro-Magnon" type, related to the towns located further north (Ertebølle, Janislawice...). These Nordic gravitations do not correspond to the later expansions of globular amphorae or corded ceramics (Middle Dnieper culture) but to much earlier movements, which probably had a lot to do with the crystallization of the so-called Masovian or Dnieper-Elbe culture. This newly arrived population will be the basis of the later pit tomb culture, whose roots are not in the North Pontic territory but much further north, in the Baltic area (Sulimirski 1970, 37-40); CH Boettcher (1991, note 77) even advances the possibility that in this culture "an oriental extension of the glassware culture" could be seen.

funnel, just as the Michelsberg group (...) has proven to be the Western branch. Both cultures are related through features worth highlighting to the culture of Ertebølle and that of the funnel glasses..."; Kilian (1988, 158-159) also suggests the existence of these relationships. It is possible, therefore, that we have to see here the first process of Indo-Europeanization of the North Pontic area, later reinforced by the pushes of the recent Neolithic.

Four. Five. This has been confirmed by the works of Schwidetzky (1978) and Menk (1980).

46. However, archaeological research has documented in recent decades the presence of the pig, in its domestic variety and as wild boar, both in the pit tomb culture and in Srednij-Stog (Sulimirski 1970, 114 and 135; Mallory 1982, 211; Boettcher 2000, 191).

47. This culture presents pottery with corded decoration and pierced battle axes, with burials in previous catacombs having been documented in groups of Polish corded pottery (Lichardus 1987, 259). For his part, LS Klejn (1969) even maintains that the Don group of the Early Bronze Catacomb Culture would simply constitute a string pottery group, while the North Caucasus group would be related to Transcaucasia and, indeed, In the latter, the Armenoid type predominates, foreign to both rope ceramics and the culture of pit tombs. Häusler (1975), despite the complete transformation of the material culture and the funerary rite, believes that the entire catacomb complex simply derives from the culture of the pit tombs.

48. Currently it is difficult to attribute the Fatyanovo and Balanovo complex to the Indo-Iranian groups, which are rather related to the expansion of the Balts through central Russia. Those are probably formed in the steppe by the superimposition of chordate groups and globular amphorae on the kurgan substrate, which, contrary to the opinion of A. Romualdi, is most likely already Indo-European (see note 44), a process after which the culture is constituted. from the catacombs of the bronze age.

49. This argument has now lost its value due to the complete transformation of the chronological framework. However, the conclusion reached is completely valid. Battle axes only begin to appear in the steppe in the most recent periods of the ocher tomb culture (also called pit tomb culture or kurgan culture) and in the later catacomb culture. They constitute one more element of the superimpositions of the string pottery culture. On the other hand, there is no longer any doubt about the development

independent of the TRBK or the globular amphorae in relation to the Caucasus.

fifty. The problem of the Indo-Europeanization of Anatolia still presents many questions today. There is no doubt, despite the opinions of some authors already mentioned, that the Indo-Europeans constitute an immigrant population in Asia Minor. The solution to the problem of the penetration route (Winn 1974, 1981; Mellart 1981; Mallory 1989, 30; Steiner 1990) seems to lean definitively towards the western route. Regarding the moment: Two periods of upheaval and destruction followed by a transformation of the archaeological record have been noted: 2700-2600 BC and 2050 BC. In both periods, Balkan and Troade cultural elements spread throughout Anatolia following the NW-SE direction. The origin of the first of these movements has been sought to be seen in the Ezero culture of Bulgaria, highlighting the alleged Pontic elements of this culture. Häusler (1981) has brilliantly refuted this argument, highlighting, on the contrary, the presence within it of elements related to the string pottery culture of Lesser Poland.

51. Fuchs's thesis on the penetration of string pottery in Greece, which Kilian includes in his 1955 work, was highly criticized by Milojcic (1955). In reality, the materials that can supposedly be attributed to this culture are very scarce and some of them very dubious, corresponding to all of the Old Helladic and Middle Helladic I: it is difficult to see in them the testimonies of an immigration. Perhaps it is symptomatic that Kilian (1988) does not mention this hypothesis again when talking about the Indo-Europeanization of Greece.

52. Currently, Minia ceramics are considered to be an indigenous development of continental Greece. In fact, it is noted that this type of ceramic spreads in a south-north direction. In reality, the problem of the arrival of the Greeks continues to raise controversy. The positions range from the presence of the Greeks since the Neolithic Häusler (1981b) to their arrival in the middle of the second millennium Drews (1988). Attempts to relate certain apparently new elements (essentially burial mounds) with the steppe have been unsuccessful (Häusler 1981b): they are radically different constructions. Perhaps the most interesting proposals come from Howell and Boettcher. The first relates the transformations of Old Helladic III (mid-3rd millennium), of a "protominian" character, with elements of the northern cultures of Baden and Vucedol and leaves open the possibility that it is not "impossible for similar elements that appear in Italy and Anatolia may derive from the same area" (Howell 1973, 95). For his part, Boettcher (2000, 261-264) sees in the culture of Baden, arising from the TRBK, the origin of the culture of Ezero (he collects the

terms "Baden-Ezero complex" and "Danubian-Balkan complex" coined by Gimbutas and Mallory respectively and the starting point of the push that will take the Indo-Europeans towards the eastern Mediterranean. For this author, who follows Stefan Hiller, the entry process would have taken place during the third millennium BC.

53. In reality one cannot speak of "reflux". As we have already mentioned, both in Scandinavia and in the northern European plain there is a long and continuous process of cultural transformation from the different groups of the TRBK to those of rope ceramics, in some directly while in others there is the intermediation of the culture of globular amphorae. See bibliography of the authors mentioned in notes 35, 37 and 40.

III – The Bronze and Iron Ages: the formation of the Indo-European nationalities.

The Bronze Age, whose beginning in Europe can be dated around 2300 BC and which lasts in the south until 1200 BC and in the North until 1000 BC, corresponds to the period of maturation of the different Indo-European nationalities.

Regarding the Neolithic, we find more rigid and aristocratic forms and a clearer social separation. The *Uberschichtung* of the pre-Indo-European strata by the Saxo-Thuringian peasant aristocracies – lineages of lords predominantly of the Nordic race – has conferred an aristocratic imprint on European society. This phenomenon is also seen in England, in the culture of Wessex, where the invasion of mixed Bell Beaker-string pottery groups at the end of the third millennium represents, perhaps, a proto-Celtic avant-garde. These people built Averbury and Stonehenge, giving British megalithism a new orientation, in Childe's words: "a new orientation more celestial than chthonic" (see Kraig 1981).

These European cultures of the Bronze Age possess, despite the non-existence of writing, a characteristic nobility:

«They are missing many of the most important cultural assets, such as cities, artistic stone constructions, pictorial and literary monuments, coins (only bronze rings are sometimes found), potter's wheels and others; However, in them every germ of civilization has developed to such a degree that

one can speak with full right of a “cultural nobility” of the peoples who have participated in the Bronze Age» (Behn 1949, 80-81).

In Asia Minor we already find Aryans with a language similar to classical Sanskrit. They come from the Pontic steppes, where the culture of the Kuban and the Terek still represents the still indistinct phase of the Indo-Aryan unity and where the name of the Sindhis, mentioned in classical antiquity on the Sea of Azov, corresponds to that of the Indus and that of India. Likewise, the old name of the Volga, *waros*, is Aryan. In the steppe, these Aryans have developed a formidable weapon: the war chariot. The first Indo-Europeans had already known the oxen-drawn cart, derived from Mesolithic sleighs. But the anointing of horses to the light chariot represents a revolutionary invention destined to transform the techniques of war. Oswald Spengler (1937, 150) will write: «Speed as a weapon makes its entry into the history of war and, likewise, the opinion that the combatant trained in arms occupies a leading position among his people. A new type of man corresponds to this weapon. They make one feel the joy of enterprise and adventure, of personal value and of *ethos* chivalrous. Races of lords emerge who consider war as a source of life and look with pride and contempt on the lines of peasants and ranchers. Here, during the second millennium, a humanity that has not existed until this moment is manifested. A new spiritual dimension is born.

Preceded by the Guti, "blonde avant-garde" who appeared around 2200 BC, in 1740 the Aryan Kassites fell on Babylon. They bring with them the mountain donkey (the horse); Their god is called Surias (Vedic *Surias*, Sun); their king Abirattas (Sanskrit *abhi-rathas*, "the man with the perfect car"). In 1680, Egypt trembles before the arrival of the Hyksos: «These came from the north, not from Syria but from Armenia and from even more distant regions; and they did not constitute a unitary people, but rather bands of conquerors, allied or opposed to each other, who felt that dominating and preying were a purpose in life and made the subject populations work for them" (Spengler 1937). Along the steppe corridor that extends from northern Mesopotamia to Transjordan – where dolmens similar to those of the Caucasus appear – their advance is irresistible. And with them, symbols and customs of the North advance: «The nomads emerge from the steppe... to travel through upper Mesopotamia, Syria, Phenicia and Canaan, erecting their fortresses to launch themselves for a time on Egypt. Everything participates in this Asian invasion: new ethnic elements, material creations, religious ideas. With the worshipers of fire and the sun come the swastika, the bronze, the horse, the bastions on the plains, the cogwheel..." (Mayani 1956, 232). The cities of Syria and

Palestine falls one after another. The avalanche floods Egypt, which will suffer foreign domination for five hundred years.

Written sources three centuries later enlighten us about these people who have invaded Asia Minor. The treaty between the Hittite monarch and the lord of Mitanni, dated 1376 BC, reveals to us an Aryan aristocracy that governs an Asian people in northern Mesopotamia. These Mitannians swear about «*Mitrashil, Arunashshil, Indara* and *Nashatyanna*»: they are Mitra, Varuna, Indra and the Asvin of Vedic mythology. A *Horse dressage codex* He shows us his expertise in war with the chariot. The technical vocabulary is almost Sanskrit:

tera-var*t*ana "three turns": Sanskrit *tri-vàrtanam* «three laps." *satta-vartanna* «seven turns": Sanskrit *sapta-vàrtanam* «seven turns. *Navartana* «nine turns": Sanskrit *nava-vàrtanam* «nine laps.

These specialists in *Blitzkrieg*, who terrorize Asia Minor on their chariots, call themselves *hari*, "the blondes", or also, *maryannu*, "young heroes." His kings have Sanskrit names (Artatama, Shutarna, Artasumara, Dushratta). And equally Aryan names are those of the princes of Palestine who correspond with the Pharaoh in the letters of Tell el Amarna, such as an Artamanya or a Shuwardata ("gift of the sun"), lord of Queïlat, next to Hebron. A name like Ariwana can be interpreted using the Avestan *go* as "Aryan victory"; Indranta, Aksapa's commander, is "Indra's protégé"; Daasartii (Sanskrit Dasarti) "the enemy of the Dasya"; Biridaaswa (Sanskrit Virddhasva) "he who owns great horses"; Waambadura (Sanskrit Vama-pandura) "he who is white and brave." They are those Anaquim and Rephaim, remembered as giants by biblical tradition and whose name reappears in the Riphean mountains of Hellenic geography, identifiable with the Caucasus or the Urals.

A war chariot found in Egypt, dating back to around 1400 BC, currently preserved in the Fiésole museum, has a birch wood rudder, which indicates better than any other evidence where its owners came from.

These wandering aristocracies of predators and founders of states represent something similar to the Normans of the early Middle Ages. Their physical appearance differs from that of the indigenous people. Among the Syrian prisoners represented in the tomb of Haremheb the Mitanians, with their noble European profiles, stand out among the blunt faces of the Semites. Max Semper (1936), following a

An original procedure but with an effective result, he has placed next to the heads of the Syriac prisoners the heads of modern Hebrews and next to the heads of the Mitannian prisoners the heads of current Germans: the effect is convincing. For his part, Z. Mayani (1956, 66) describes a statuette found in Syria by Parot, whose pose corresponds to that of the Delphi charioteer and whose features are European. An indiscreet but interesting detail is that this character, unlike Semitic custom, is not circumcised: «...It could be noted that this effigy has nothing Semitic about it. Its features seem rather Indo-European. We would be tempted to believe that this giant reproduces one of the *maryannu*, mercenaries of the Indo-European guard distributed during this time throughout the Middle East, or one of the *Anaquim* ("giants") or *Rephaim*, undetermined groups, but which also seem to us to be of the same origin. That the Hyksos, or at least their chiefs, were Indo-Aryans may be considered true. Their invasion, which brings the bronze and the horse, will completely transform Egyptian civilization. The New Empire, with its expansive and warlike mobility, is the heir of Hykso feudalism. Blood ties will arise between Mitanni and the pharaonic dynasty. Amenophis III is the son of a Mitania, as well as a woman. His son Akhenaten, son of Princess Teje, represented with blue eyes, is «*plus Indo-Aryen qu' Egyptien*». His solar mysticism has an anti-priestly and naturalistic background that draws from the source of the Aryan religion of the sun and fire. The Aryan invasion has deeply chiseled the world of ancient eastern civilizations.

Further east, towards China, similar movements of people allow us to conjecture other Aryan invasions. Contemporaneously with the arrival of the Kassites and the Hyksos, the ancient centers of Turkmenistan and the Iranian plateau were destroyed. Danubian spirals and motifs from the Ukrainian culture of the catacombs allow us to recognize an impulse coming from the west. The Afanasiev and Andronovo cultures emerged, extending to the Yenisei and cradle of the Iranian Sakas. Jettmar relates these movements with the infiltration of the Aryan peoples in Turkestan that has effects throughout Siberia: «We find ourselves facing a restless horizon that affects the entire space of the steppe and can be related to the appearance of metal in China. ...These groups, responsible for disturbances on the Iranian plateau and in southern Turkestan, must be identified with the Aryans. The infiltration into the space of the steppes could have led to the formation of the Iranians" (Jettmar 1966, 286). The spread of agriculture among the nomads of Central Asia in the middle of the second millennium is due to these penetrations. Günther has been able to demonstrate that agriculture spread in Central Asia together with the Nordic race. This movement reaches China where it introduces bronze. Despite the meagerness of the evidence, numerous indications allow us to assume that at the beginning of the

Chinese history there was an invasion of the people of war chariots:

«In the oldest parts of the Indian epic the *ethos* of these conquerors, just as in the *Iliad*. However – which in my opinion has not been sufficiently considered until now – the same thing happens in China. Today we know that the picture of the oldest Chinese history up to the time of the Chang is an invention of the Confucian sages... a real and true history, as in Greece and India, did not exist in China before the first half of the second millennium BC. However, here also the tradition that was imposed with the people of the lords of the war chariot was preserved from the beginning. The Chou belong to this cultural horizon. From this time onwards, the battle chariot constitutes – as in the West – the aristocratic and decisive weapon par excellence, which still at the beginning of the Han period decides the fate of battles. In this broader context, Chinese history from 1200 BC onwards appears much clearer: it rests on the same foundations as that of ancient India and the classical world" (Spengler 1937, 151). We cannot fail to point out that a small number of Chinese words can be related to Indo-European words [54] such as *my* (of *wed* «honey» and tocario *mit* (Indo-European **medhu*), *kuan* «dog» and Indo-European **Kwon*.

In central Anatolia, west of Taurus, on the edge of the Aryan state of Mitanni, resides another Indo-European people, the Hittites. Like the Aryans, they constitute a subtle dominant stratum – a subtle upper stratum of the Nordic race – over an indigenous mass. The bases of the Hittite vocabulary are Indo-European but the mass of the words come from the indigenous languages of Anatolia [55]. Also in religion, the celestial divinity of the storm coexists with the great Asian mother. Her aristocratic monarchy, with an assembly of nobles (the *pankus*) of Nordic tradition, is distinguished from the Eastern theocracies. After the rapid rise in the times of Labarnas (1700 BC) and the dazzling advance of Mursilis on Babylon (1600 BC), the Empire experienced a period of great expansion towards the Aegean, Cappadocia (Kizzuwatna?) and Syria, where it would clash with the Egyptians at Kadesh (1286 BC). A century later it was destroyed by invasions from the Balkans.

During the last years of its existence, the Hittite empire is in contact to the west with the people of *Ahhijava* (*Achaiwa*) whose princes have names like *Tagavagalavas* (*Etewocléwes*) either *Attarsjias* (*Atreus*). These contacts occur in the vicinity of *Lapzas* (Lesvos) and *Luka* (Licia?), where there is a city called *Taruisa* (Troy?) and *Viljiusa* (*Wilios*) whose king is *Alaksandus* (Paris?). They are the Homeric Achaeans who have developed on the

Greek continent a flourishing civilization. This civilization is indebted to Cretan culture but it expresses a more virile spirit that is reflected in the paintings of chariots and coffin daggers:

«And, in fact, Mycenaean art appears, on the whole, more energetic and virile than the more delicate Cretan art. Mycenaean art is expressed in hunting, in war and in the enterprises of heroes, while the Cretan art finds comfort in pleasant life, play and in the veneration of the feminine" (Schuchhardt 1941, 289).

The masks of Mycenae, whose traditions can be followed to Albania and Carinthia, contrast with their heroic and barbaric imprint with the meticulous grace of the Prince of the Lilies, while the lady of Tiryns displays – in contrast to the Parisian of Knossos – a majesty and solidity of forms, together with a classic and firm profile, that can be perfectly defined as Nordic. In 1400 BC the Achaeans conquered Crete but were in turn overwhelmed by the Doric migration. Their language is known to us by linear B, deciphered in 1952. It is an archaic Greek language in which *hippos* it is still said *hiqquos* (Latin *equus*, Indo-European **ekwos*) and Zeus is still a *diwei-*. Along the amber route, which goes from the Gulf of Trieste to the mouth of the Oder, the Mycenaean culture maintains contact with the north.

Immediately to the north of this is the Slavonic culture of Yugoslavia, with its influences on the Adriatic coasts of Italy beyond the Apennines (Ketona bronze), which may have to be linked to Umbrian-Sabellan origins. Herodotus (IV, 49) still knew of Umbrians who lived in the Sava and Drava valleys.

In the eastern Balkans, the Bronze Age civilization is related to the Thraco-Phrygian peoples: the Phrygians in Bulgaria, Thracians and Dacians in Romania and Transylvania. In close contact with these peoples is the Ukrainian culture of the catacombs, which must be attributed to the Cimmerians, perhaps of Thracian language. This culture is of great importance for its mediation role towards the Caucasus and for the Aryan peoples. Wheels, concentric circles, runic Ss and rock incisions similar to the Scandinavian ones attest to a cult of the sun. The culture of chamber tombs, widespread between the Don and the Urals, is Scythian.

In central Europe, the mound culture of southern Germany and the Rhineland (*Hügelgräberkultur*), which by 1800 BC had already spread to Burgundy and Champagne, can be considered proto-Celtic. In Saxony, Thuringia, Silesia, as well as in Bohemia-Moravia and on the course of the Danube between Regensburg and

Bratislava, the Aunjetitz warrior culture thrives, familiar with mining, and erecting princely tombs for its chiefs.

In the territory of the first megalithic culture, north of the Bremen-Stettin line, the splendid civilization of the Germanic Bronze flourishes, comparable only to the Mycenaean, with which it maintains an active amber trade. Metallurgy produces true masterpieces repeating the motif of the spiral coming from the Danube. The Danish pipers have restored to us optimally preserved bodies and clothing: long dresses down to the feet, belts decorated with large bronze discs, hairnets for women; short tunics, capes, hats and leggings for men. The houses, like those in Buch (next to Berlin) are of the type *megaron*. The chariot of the sun drawn by a horse, found on the island of Seeland, testifies to a solar religion whose echoes remain in the Hellenic saga of the Hyperboreans dear to Apollo. This solar religion returns in the rock incisions of Bohuslän, north of Gothenburg: the solar ship advances guided by swans; divine figures brandish great axes; others hold discs, wheels, like those that still burn in many places in Europe to celebrate the solstice. In relation to the cult of the sun are the *Luren*, huge bronze trunks with a very long neck.

The motifs of the solar ship with a swan figurehead, as well as those of the swastika, the circle or the wheel, are found again, stylized, in the area of the Urn Fields up to the Lacial and Bolognese Villanovian. For its part, Germanic culture radiates eastwards, over Finland and the Baltic countries, where – from East Prussia to the Moscow region – the Baltic Bronze Age flourishes.

Around 1800 BC, the Aunjetitz culture (2300-1800 BC) transformed into the Pre-Lusatian culture and later into the Lusatian culture, which had its eponymous center in Lusatia (between Dresden and Cottbus), unifying the territory between the Elbe and the Vistula. . To the north it borders with the Germans in the Brandenburg, mixing with it at the mouth of the Oder. The Lusatian culture penetrates Bohemia, transforming into the culture of the Urn Fields which, in turn, assimilates the culture of the mounds, expanding throughout the territory between the Moselle to the west, the Sava to the south and the Carpathians and the Vistula. To the East. The culture of the Urn Fields (*Urnenfelderkultur*) takes its name from the old cemeteries in which the urns are simply lined up next to each other. The custom of cremating corpses has ancient roots in central Europe [56], but it is only now assuming an organic and totalitarian character. This rite constitutes a new expression of the cult of heaven and fire that is at the origin of Indo-European religiosity. The symbolism of the *Urnenfelderleuten* It is that of the rock incisions of Scandinavia.

There are many hypotheses advanced about the ethnic composition of the *Urnenfelderkultur*. Since Kossinna, the Lusatians have often been identified with the Illyrians: Illyric toponyms accompany the spread of the Urn Fields in the Balkans and in Italy. Indeed, a name like Tharandt, a town in Saxony, which receives its name from the Thare torrent, can be compared with that of the Messapic Taranto (from the Taras river) and with that of the Tara, a river in Serbia. Regarding Illyrian hydronymy, what was mentioned above can be seen. This Illyrian toponymy has been reconstructed thanks above all to H. Krahe (1955). On the other hand, the expansion of the Urn Fields in France and Catalonia has a Celtic character [57]. The name of the *veneti* everywhere accompanies the movements of the Urn Fields: the *veneti* of the Vistula and the *galli venelli* of the Loire, the *veneti* in Italy and *enetoi* mentioned by Homer among the peoples of Anatolia. This name will pass from the Lusatians to the Slavs who arrived in Poland (*wenden*). But, nevertheless, the Venetians of Italy do not speak an Illyric language but an intermediate dialect between Illyrian, Latin and Germanic.

All these reasons lead us to consider the *Urnenfelderleuten* not as an already defined Indo-European people but as a still indistinct agglomerate of the Indo-Europeans who have remained in their oldest seats that little by little are acquiring a Celtic, Italic or Illyric physiognomy. This culture of the Urn Fields is responsible for the spread of hydronymy *alteuropäisch* studied by Krahe: from a linguistic point of view this culture is, so to speak, in a liquid state (*Flussige Zustand*), possessing an internal dynamic of character *biomodifying*, which predisposes it to rapid and continuous transformations.

Around 1400 BC the culture of the Urn Fields entered a state of boiling point: long pointed and edged swords, spearheads, arrows, axes, daggers, greaves, pectorals and four-wheeled war chariots tell us of a town prepared for the assault: «The great migration began around 1400 BC. One could speak of an explosion of the culture of the Urn Fields... In present-day Hungary, in Romania, in eastern Czechoslovakia and in northern Yugoslavia, events developed in step with the war disorder» (Gimbutas 1966, 131).

The Urn Fields are overflowing. The great migration to the south begins.

In Italy, the first Urn Fields appear in the mid-13th century in the terramaras of the provinces of Parma, Piacenza, Mantua and Cremona. These are settlements on stilts built on solid ground, rectangular or trapezoidal, cut at right angles by a *thistle* and a *decumanus*, subdivided

rigorously and with a free space located to the east as a *comitium*. The severity of the plant, the sober Lusatian urns, placed next to each other on the bare earth, testify to a severe and quiritarian spirit. Christopher Dawson (1943, 367) writes: «The sense of order and social discipline that emerges from the very form of the terramaras with their rigid observance of a single traditional plan, seems to preannounce the analogous characteristics of what would later be the Latin town. The intense social spirit of Latin society, a conservative spirit, the instinct for order, as well as the use of the hoe and linear measurement suggest that they have been the heirs of a people with a long sedentary and orderly past... This austere culture, with a rigorous and almost geometric mentality, whose sober urns that at the time of their appearance in Latium possessed "solidity, tension and an almost metallic expression", penetrated central Italy. After a journey whose main stations are Villanova (next to Bologna), Pianello del Genga (next to Fabriano), the steel mills of Terni and Palombara Sabina reach Etruria and the Alban mountains where Alba Longa, mother of Rome, will arise.

It is about the migration of the Latins, followed by the Veneti who from time to time mix with them: a very ancient *Gau* of prehistoric Latium would have been, according to Pliny (*Naturalis History* III, 69), that of the *venetulani*. In this regard, Franz Altheim (1940, 34) writes: «Illyrian minorities also migrated southwards with this group, partly to the more recent settlements of central Italy. The *venetulani* and the toponym *Carventum* "They seem to indicate that it was the Veneti who advanced southwards alongside the Latins."

The inscriptions of the Val Camonica attest to a dialect of the Latin-Falisco type, confined to an Alpine valley and a remnant of the Italic migration. The term *tiez* meets again in the Latin *ten*, *Iuvila* in *Julius* (of *Dyowlios*), *sanquos* (genitive) in *Sancus*, ancient divinity, and *tito* (dative) in *shot*: a Camuna inscription like *tito sanquos* « genius Sancus", can be directly compared with the Faliscan inscriptions of the type *titoi mercui «genius Mercui»*. In Val Camonica itself the rock inscriptions present surprising analogies with the rock inscriptions of Sweden: not only do the same symbols appear, the same figures (the sun pulling for deer, the "axe bearer", the "spear bearer" - the ancient figures of Odin or Thor or the Latin Mars – but also an identical style that sculpts the figures as "carrying figures" that is linked to the "tectonic" mentality of the North. Altheim (1940, 24-25) writes: " In Bohuslän, in Ostergötland and in Val Camonica, the grace of lines is renounced; this is clearly avoided, while the profile is filled in and the bare profile is replaced by the sagoma. Likewise, the transitions are less pronounced and the details drawn more The limbs and torso, head and horns were

They are clearly distinguished and highlighted in their specific form... man, who is almost completely missing in the rock inscriptions of the northwestern Iberian Peninsula, occupies the main place in the Scandinavian North and in the Val Camonica. The difficult structuring of the human figure, which for the first time attempts to make the joints stand out, conceived as decisive elements for the composition, makes the inscriptions of Indo-European origins appear as precursors of the geometric art of Greece, at least as parts of a same gender." Some Latin words are related only to Old Norse: Latin *you* It is comparable to the Nordic *oss* river mouth; the latin *Annus* with the gothic *athn*; the latin *sanctus* with the nordic *sattr* (of *santhaz*); the latin *longaevus* with the nordic *longaer*. These terms directly link Scandinavia with Latium, without the mediation of the remaining Germanic world. Rudolf Much, who has emphasized this fact (Much 1936, 549), has highlighted that both the Latin *austere* like the norwegian *austr* They indicate south and not west as in the rest of the Indo-European languages, which would be explained in Norway by the special orientation of the valleys. This same author has recalled that among the Heruli of Odoacer there were also Rugios, originally from Norway, wondering if something similar did not happen at the time of the Latin migration. A Nordic ship is sculpted on the Camuna rocks, the similarity of the Latin and Germanic seafaring vocabulary having often been observed. The name of the deer, the solar animal of Sweden and Val Camonica, appears in the name of Brenta and the Messapic Brindisi through Illyrian *brundon*, which can be related to Norwegian *brund* and with the swedish *toast* «fawn." The name of the Adda, a river near the Val Camonica that flows into the Po in the area of the terramaras, is comparable to the ancient name of the Oder (*Ouiadouas* of *vi-adu-as*) and in an Adda subtributary of the Sprea. It is not difficult to imagine that delicious groups of the Nordic Bronze have sailed up the course of the Oder with their ships, mixing with the *grosse Wanderung*.

The incisions of the Val Camonica ignore the female figures characteristic of the ancient Mediterranean. It is a world of men that is expressed in them: «The young woman does not appear, like the woman in labor or the mother, the figure of the breastfed child is missing, which in both Cretan and Egyptian art had achieved an immortal representation. . In this Nordic and Italic art a completely different spirit is manifested. In front of the ancient Mediterranean cultural complex, feminine and naturist, rises a civilization with pronounced virile traits. This civilization advances towards the south" (Altheim 1940, 25-26).

The *grosse Wanderung* The process of Indo-Europeanization that began a thousand years earlier has culminated. Of the ancient Mediterranean population, only the Etruscans and Ligurians retain their individuality, settled on the Tyrrhenian slope, less exposed to the

invasions. However, Etruria has not been impervious to Indo-European currents either: the Etruscan *usil* «sun" is explained through italic *leave it* (in the name of the *gens Aurelia* «*a sole dicta*» and in that of the Ausones), as well as the Etruscan *isolate* «god" is linked to the Nordics with *asen* through the veneto *aisus*. For its part, the ancient Mediterranean world has in turn influenced the newcomers: the Latin words *gracilis*, *piger*, *Niger*, as well as *love*, *cupio*, *gemo*, *laus*, *fraus* They cannot be explained by Indo-European etymologies and are Mediterranean. Under Italic discipline, the world of the plebs will preserve its world of beliefs and feelings for a long time. Latin culture owes a lot to the Etruscans: the Roman house is not the ancient *megaron* represented in the Val Camonica and preserved in the *Regal* of the Forum. It is the house with *atrium* of southern climates. However, in the eyes of Hellenes and Romans, the Etruscans, with their matriarchy, their sensuality, now gloomy and now lively and passionate, always appeared fundamentally strange, to the point of making possible the birth of the hypothesis of an oriental origin.

Contemporaneous with the Latin migration and closely linked to it, the Doric migration occurred:

In 1230, or perhaps a little later, swords, spears, daggers, axes, knives and bracelets of the Central European type, together with the so-called violin fibula, make their appearance on mainland Greece, as well as in Crete, Cyprus, Syria and Egypt. In the same period, violin-shaped fibulas, axes with lateral appendages, as well as swords, daggers and Urn Fields of the Central European type also appear in northern, central and southern Italy (Gimbutas 1966, 122).

Mycenae and Tiryns burn, Cnossus burns, Troy is destroyed by the Phrygians pushed by the *enetoi*. And on its ruins you can find Lusatian ceramics. The entire Aegean is boiling, the "Sea Peoples" are on the march to conquer Egypt. The reliefs from the temple of Medinet Habu present these invaders as Nordic-looking men who advance with women and children on ox-drawn carts. Their greaves are those of the Achaeans, their round shield is Central European, their headdresses are those represented in Val Camonica. With great difficulty the Egyptians manage to stop them. They settle in Palestine as Philistines, bringing with them Mycenaean pottery, the swastika and the cremation of the dead. The Hebrews describe them as “giants” (the “giant Goliath”). Marija Gimbutas (1965, 334-335) writes: "The great migration and devastation moved by land and by sea, from the Balkans through Anatolia to Syria and Egypt and from Greece to Crete, Cyprus and other Mediterranean islands until arriving to Egypt. Hence the name of the conquerors:

People of the Sea... Hebrew memory speaks of their gigantic leaders, who had helmets, plate armor, large shields, spears with iron tips and cutting swords.

The Dorians led by the "blonde Heraclids" settled in Greece.

With them they bring the northern house, with the roof adapted to discharge snow, which will become the model of the Greek temple. They bring the cremation of the dead, the saga of Heracles and a cloak identical to that of the Danish peat bogs. The rest of the Hellenes call them "millet eaters": in fact, millet is a typical Central European cereal. Faithful to the blond Apollo, "of this god of the Nordic spirit, discipline and measure", they will represent in Hellas the archaic and aristocratic element, custodian of the Apollonian spirit that can also be defined as Doric [58].

Behind the Dorians, and with them mixed and united, are the Illyrians: one of the three Doric tribes, the Ilei, is Illyrian. The espertanta *Orthia* It is the same divinity as the Venetian *Rhetia*. As in the case of the Latins, Veneti and Illyrians act as mediators with an even more northern world: a small number of words are common only to Doric and Germanic. The Doric *ebros* It is comparable to German *Eber* «wild boar" and *oba*, military subdivision and gentility of the Spartan tribe, has a parallel with the Longobard *-aib* (high german *-eiba*). The Doric migration has definitively northernized Hellas. Northern archeology allows us to understand many of Homer's passages. The raft that Ulysses builds when he leaves Calypso is unprecedented in the ancient Mediterranean world, but it is identical to the one engraved on the rocks of Sweden. The exact function of the *stélai problems* that protected the Achaean camp during the siege of Troy is evidenced by the *Römerschanze* of Potsdam.

«Only with the second Indo-European migration in Greece, the Doric migration, did the properly Nordic element come to be affirmed, to the point that many of the details of our most ancient culture are reciprocally illuminated with the elements found in Greece... Thus, Homer speaks of the wooden wall that surrounded the royal palace of the Phaeacians and the field of the Achaean ships, as if it were a *Volksburg* Germanic, describes the double-story raft that Ulysses makes in such a way that it allows us to finally understand how the boats of our Nordic incisions were built, describes the tomb of Patroclus and that of Hector as a tumulus tomb of our Thuringia..." (Schuchhardt 1941, X).

With the settlement of the Dorians, the geometric period opens, so called because of the style of the vases, decorated with scenes of war and mourning, with deer,

ships, horses, swastikas and solar disks. This era precedes and introduces the classical period. The geometric style cannot be directly connected with the Doric migration. But a certain number of motifs, stylistic details (reticular solar ships, knights forming a single figure with the horse) link the geometric to the world of the Camuna rocks and that of Bohuslän. Franz Altheim (1940, 35) has been able to recognize in the geometric style "a consequence of the Nordic immigration" that gives new life to an original simplifying and tectonic artistic will: "For Greece, the geometric style represents a consequence of the Doric immigration. The Dorians had not brought it with them nor did they create it*ex novo*autonomously. In Attica, which was intact during the invasion, this style developed and reached its peak. However, the new style was linked to the Doric migration as an effect to its cause. The hereditary forms, on which the Hellenes had superimposed the Mycenaean ornamental art, were reborn again thanks to the contribution of related blood. In the geometric style the old formal, abstract-tectonic will is assumed again and developed. What had been started in Bohuslän and Oestergötland was consummated" (Altheim 140, 35). In reality, the Dorian world and the Latin world appear to us to be deeply linked in their most distant roots: The Doric migration and the invasion of the Latins and the populations related to them constituted different phases of the same process. The great Illyrian migration has had a profound influence on world history. This is evident when considering the final result. This is Sparta for Hellas and Rome for Italy (Altheim 1940, 35).

But the repercussions of the*grosse Wanderung*They have had effects that are still distant from me.

The invasions of Phrygians and Illyrians, destroying the Hittite empire and putting pressure on the borders of Assyria, convulsed the entire East. New movements of people begin. Pushed by the Persian-type Aryans, who take possession of the Iranian highland, the Indian-type Aryans set off towards the east. Traces of their ancient settlements in Western Persia can be found in the name of Bit-Ramateja, akin to the Vedic*Mamateja*, which designates the region of Hamadan. Just as it is probable that Aryan vanguards reached India already in the time of the Hyksos, it is equally true that the great migration took place between the 12th and 11th centuries. Weapons of Western type dating back to the time of the Urn Fields can be found in ruins from Harappa to the Caspian and from here to Ukraine and Hungary. Lateral appendages axes (*Ärmchenbeile*), combat maces, small axes with tubular handles, pins with the heads of heraldic animals, as well as Anatolian seals, after the fall of the Hittite Empire, reach the Indus Valley.

Pedro Bosch-Gimpera (1989, 204-205) writes: «All the indications seem to agree, therefore, that the arrival in India was in the period 1200-1000 and that the road must have started from the region between the Caucasus and the Zagros, passing through the north of the Kewir desert in Iran, south of the Caspian and probably continuing through the regions west of the Hindukush – in the Heri-Rud basin by Herat (Ariana) – and western Afghanistan (Drangiana and Aracosia), from where, going up the Hilmend, they would pass to the Punjab through the valleys of the Kabul and the Kurran – tributaries of the Indus. Traces of the itinerary followed remain in the *Rig Veda* among the peoples the *kasjapa* (caspians), *mrdha* (bitter), *parni* (parnos or parikanos), *parthawa* (births), *harwa* (Ariana's areios), *dasa* (daos), some pre-Iranians such as the Caspians of Adzerbaijan and the Parnos or Parikans of northern Balochistan and others, on the other hand, Iranians. Among the geographical names, the mention of the sea must refer to the Caspian and the Sarawasti river would not be the Indus but the Sarawasti (Arakottos) of Aracosia (in Afghanistan), today the Hilmend.

Possibly the acropolis of Sialk, south of Tehran, with its palace, belonged to the Hindus and its destruction – after which the place was deserted – must be attributed to the advance of the Iranian peoples.

The Aryans take possession of the Punjab ("the country of five rivers", Sanskrit *belly*, Greek *pente*, Indo-European **penkwe*) at the dawn of the year 1000, putting an end to the ancient Indus culture. He *Rig-Veda* describes to us the struggles of the *arya* in front of the *dasa*, the first "big, beautiful, with a beautiful nose" (with a straight nose), the second "small, black, without a nose" (*anasa*: with a negroid nose).

Distinguish between a *aryavarna*, "aryan color", and a *dasavarna*, "enemy color", between a *no varnam*, "our color", and *krishna varna*, "the dark color." The word *varna* will later indicate the house, the differentiation based on skin color.

The Aryans carry with them the memory of ancient seats where the climate was cold.

In it *Manu Code* (1, 67) it is written: «A year is a day and a night for the Gods, and their division is this: the day is the time that the sun goes towards the north and the night is the time that it goes towards the north. south".

For his part, the *Avesta* describes the homeland of the Aryans, the *airijamen waejah* , in the following terms: "There are ten winter months and two summer months" (Neckel 1968, 162). Both in Los *Vedas* as in the *Avesta* Traces of a winter solstice festival are preserved. The *Vedas* describe the fight between Indra and the demon Vrtra, who symbolizes winter, and the saga of Usas – the goddess of

Aurora similar to Helen Eos, blonde and with the breast of a swan - and her calves has been linked by Hillebrandt with the rite of the opening of the stables in spring. They are all myths, echoes and customs that cannot be explained by the climates of Asia and are related to the folklore of the Balts and the Germans (on this issue see also Tilak 1956).

From Europe, the Aryans brought the swastika to India, which received its name from them: Sanskrit.*his*«well" (cf. Greek*eu*in*eu-patrides*) and Sanskrit*so*«"is" (cf. Latin*its 1*)...*Su-asti: es ist gut....*

Guided by their gods and their heroes, the Aryans conquer the enemy country: "With his white friends, Indra conquers the country": thus sings the*Rig-Veda*(1, 100, 18). "From day to day Indra drove the black men out of his land, from city to city" (VI, 47, 2421); "By defeating the Dasju, he helped the Aryan people" (III, 34, 9). The Aryan heroes appear to us as fearless and jovial giants, «*Lebens- und drinkfrohe Recken*». They have blond hair:*hari-kesha*"blonde head"*hari-jeka*«of blonde complexion",*hari-shmasharu*«of the blonde beard" are their common attributes. Their thirst for beer and his insatiable appetite make them resemble figures from Germanic mythology:

"He*Rig-Veda*He describes the Indians of the time of their migration as heroes full of joy of living and drinking, with features that remind us of Germanic heroes; He describes Indra as a warrior and peasant god with characters similar to those of Thor. A few centuries after their settlement, these primitive heroes have become refined horses, as described by the*Mahabharata*. With the formation of castes, a heroic type emerges characterized by belonging to a certain elite, similar to the *aristoi*of Homeric Hellas or to the medieval knights of the West, as has happened in every place where a Nordic peasant aristocracy has superimposed itself on non-Indo-European populations» (Günther 1934, 27).

The Indian civilization begins, which, like the Greek and Roman civilization, is linked to an original affirmation of peoples from the North and for whom the progressive de-northernization will mean decadence [59].

The last backlashes of the*Grosse Wanderung*They have as their setting an even vaster space that goes from the Carpathians to beyond China. It is what Heine-Geldern has called*pontische Wanderung*, whose core was formed by the Cimmerians and the Tocharians, but in whose flow Thracian, Illyrian and Germanic elements can be seen [60]. The concrete testimony of this migration is the sudden arrival in China of a large quantity of Western weapons, datable in Europe between 1100 BC and 800 BC, and which do not have any in Asia.

preceding. Bronze daggers, side appendage axes, *axe-azde*, belts decorated with deer, meanders, S-spirals, characteristics of the Pontic and Hallstatt cultures; as well as reed swords, *Wirbelmotiven* and daggers with anthropomorphic handles from the Norse Bronze IV and V spread eastward.

«The Nordic types would also suggest Germanic participation and this has an extremely plausible explanation, since swords and certain Nordic decorations arrived in China. This corresponds, in the West, with the spread from Sweden and the Baltic countries of the tubular bronze ax of the Nordic type (period IV) called the Mälar, which has important cores of finds in the upper Volga region to Kazan and reaches Molotov. -Perm, indicating commercial relations and a possible Germanic colonization... which reminds us that later Swedish Varangians in the 9th and 10th centuries AD went down that road to the coasts of the Caspian Sea, plundering them" (Bosch-Gimpera 1989, 207 -208).

The entire territory of the steppe is in a period of great turmoil. Young people conspire in warrior societies to participate in the great migration: comments K. Jettmar (1966, 288): «At the time of the great migration, which began in the Balkans, the East was also in a turbulent period. Age class organizations that could serve as a basis for the creation of expeditionary troops were widespread. By two routes, one of which passes through the Balkasch, crossing the Tsungaria and the Gobi desert, while the other goes from the Aral Sea to the Tarim basin and from here to the sources of the Hoang-Ho, they were able advance the invaders. His arrival in China has been dated to the end of the 9th century: his name is Hsien-Yun, which, read according to the ancient Chinese pronunciation, sounds *Kim Mior*: Cimmerians! In 771 BC his pressure was so strong that he forced the last Chou to move the capital of the Empire from Hao to Lo-Yang, from the left to the right bank of the Yellow River, abandoning vast territories to the invaders.

From the Kan-su, some groups of these invaders had to infiltrate the Szetschuan, to reach, through the Yun-nan, Tonkin and northern Burma, where the Dongson culture arose (750 BC). Scandinavian seafaring traditions, and with them the *Plankenboot* of the Nordic Bronze, they appear in Formosa, in the Moluccas and in the Solomon Islands. European influences, and more specifically Germanic influences, can be perceived according to Heine-Geldern and Bosch-Gimpera, as far as Japan and Oceania. The latter writes: «...the type of ancient Norse boat (*Plankenboot*) with a special way of holding the frames... it reappears in the Far East on the island of Botel Tobago, next to Formosa, and in Oceania, on boats *Orembai* of the Moluccas and *mon* of the Solomon Islands. Such

boats, ancient and modern, would respond to a Scandinavian tradition that with the Pontic migration could reach the Far East, being used for navigation on large rivers and lakes, and perpetuating itself as their heritage, along with other things that anthropology and ethnography tell us. reveal, completing our archaeological information. Thus, in the art of the Far East (Sumatra, for example) decorations of funerary boats appear on fabrics that have the shape of those represented in the Nordic bronzes of the V period, as well as in the anthropology of the Lolo in the Sze-tschuan "Europoid characters have been found that constitute a foreign trait and that are related to an infiltration of Nordic human elements and also the feudal system of the Lolo, the secret societies of the Japanese - with Germanic parallels -, certain dances, etc." (Bosch-Gimpera 1989, 208).

The migration of the blond and blue-eyed Tocharians, still represented in the 10th century AD in Chinese Turkestan, should be related to these movements of peoples [61]. Benveniste (1936) considers the Tocharian as an intermediate group between the Baltic and Slavic on the one hand and the Thracian and Armenian on the other, proposing to search for its origins in the vicinity of the gold-bearing mountains of Transylvania and the salt mines at the mouth of the Dnieper [62]. It would also be possible to identify Tocharians and Cimmerians if it were not for the fact that almost nothing is known about the language of the latter, except for some late name of an Iranian-looking king.

The Scythian ebb and flow over the Ukrainian territories that have been depopulated by the *Grosse Wanderung*, the migration of the last groups of Cimmerians towards Asia Minor, the arrival of the horsemen's peoples with their reflux on Hallstatt and the Celtic migration, which during the 7th and 6th centuries definitively reached the Iberian Peninsula [63] and the British Isles They constitute processes included in already "historical" times. In the North, this "quiet cistern from which, when necessary, the heroes of life have emerged" (Sprockhoff 1936), the Germans await their new opportunity. This will appear when Europe, already exhausted, needs new Nordic energies.

From an original Nordic territory limited by the Weser and the Vistula and through an ever-increasing succession of expansions and migrations, the process of linguistic unification of the territory between Scandinavia and India, between the Ganges and the Wattenmeer, has been completed.

It constitutes a grandiose process that Schuchhardt (1941, VIII) has summarized in these words: «We can follow the great flows of migrations of the different Neolithic cultures from central and southern Germany to the Balkans. With them the rectangular house migrated and this march is carried out with the

weapons in hand: your path is marked by fortresses. It is not a peaceful penetration but a conquest. Thus, Troy and the Hespont are reached, thus, through Thessaly and Boeotia, Mycenae and Tiryns... In Italy, the Nordic flow reaches for the first time through the Strait of Walloon to Puglia and Sicily, then, through the Alps to the Po and Tiber valleys.

To the west, in France and Spain, this process was consolidated later, during the Hallstatt era... In these currents that radiate simultaneously from the same center and that submerge the entire Europe, we must recognize, as is evident, the process of Indo-Europeanization of our continent.

Annotations

54. The repertoire of Indo-European words in Chinese has increased extraordinarily, although the origin of the loanwords is disputed: Tocharian? Iranian languages? (Kilian 1988, 181).

55. The advance of linguistic research has made it possible to qualify this opinion, which was widespread during the first half of the century, since the proportion of words of Indo-European etymology in Anatolian languages has increased greatly (Villar 1996, 302), a particularly striking case being of the royal titles (L/*Tabarnas* and *Tawananas*) that Puhvel (1989) interprets from Indo-European roots. On the other hand, the alleged archaism of the Anatolian group is another issue strongly debated among specialists. Indeed, the absence of certain elements in these languages has led some authors (Adrados, Meid, Neu) to see in this group a testimony of an evolutionary stage of Indo-European prior to that presented by the rest of the groups, which would have developed such elements. subsequently. Others (Eichner, Puhvel, Schlerath) consider that the languages of the Anatolian group have simply lost these features, which seems to be true based on a whole series of clues and traces that appear in these languages. See for both positions Adrados (1988) and Puhvel (1994).

56. Indeed, the cremation of corpses has been documented in the TRBK and in the globular amphora culture, precisely in the same territory, in Silesia (Häusler 1981b, 127-130) although it has also been documented for this culture in Denmark and Holland. , as well as in the string pottery culture (Lichardus 1987, 259). Overall, it seems that fire played a very important role in the TRBK funerary rites. (Midgley 1992, 444).

57On the question of the different linguistic horizons detectable in the northwest of the Iberian Peninsula, see the recent hypotheses of Villar (2000), who has identified an Indo-European linguistic stratum, essentially through hydronymy and toponymy, which would correspond to a strongly related to the Italic and Baltic, but which would present some incompatibilities with the Paleo-European. The linguistic situation that reflects this diversity of Indo-European substrates, closely related but with already detectable differences, does not fail to evoke the *Flussige Zustand* by Krahe. On the presence of the Paleo-European in the Iberian Peninsula, see Villar (1996, 503-514).

58. An interesting archaeological argument about the penetration of people into Greece from the north during the Late Helladic IIIC and its identification with the Dorian migrations can be seen in Bankoff, HA and Winter, FA (1984).

59. Kumar points out the intrusive nature of the Nordic elements documented in Mohenjo Daro, Harappa and the survival of this type among the populations of Punjab, Afghanistan and the upper castes of Uttar Pradesh, Bihar and Bengal and comments on the analogies that BS Guha finds between the urn burials practiced by the Vedic Aryans described in the *Grhyasutras* and the funerary urns found in the H cemetery of Harappa. On the other hand, Kumar himself draws attention to the different type of these Nordics, a type that is also documented in Steppe Bronze deposits with the most archaic paleoeuropids (Cro-Magnons), characteristic of the Dnieper-Don culture and the later of the tombs with ocher (the Kurgan culture itself). These Nordics must have originated in the movements of globular amphorae and rope pottery of the late fourth and third millennium BC on the steppe (Kumar 1973, 66-67, 71-75).

60. Heine-Geldern's theses have recently been supported by the numerous finds and dating obtained by C14 in Subeshi, Sampul, Charchan, Niya, Loulan, Qaradöwä or Zaghunluq (Maiar 1998, 186-187). An extensive discussion of the Tocharian problem can be seen in Mair (ed.) (1998).

61. The question of the Tocharians has seen renewed interest after the discovery of the Norse mummies from Xinjiang. For an overview of the problem of these mummies and the issue in general, see *Journal of Indo-European Studies* 23 (1995) and Adams (ed.) *The bronze age and early iron age peoples of central eastern Asia*, monograph no. 26, (2 vol.).

62. On the belonging of Tocharian to the Western group of Indo-European languages see Adams (1995).

63. In reality, the Indo-Europeanization of the Iberian Peninsula, which must undoubtedly be related to the penetrations of the Urn Fields, is much earlier. The first entries of groups belonging to the urn complex date back to 1300 BC. However, it was a continuous process whose latest echoes we find in the news provided by César about groups of Gauls who have crossed the Pyrenees together with their families in search of land. On the Urn Fields in the Iberian Peninsula see Ruiz Zapatero (1983-5). Some specialists consider that the impact of the Urn Fields on the plateau has not been significant, however, the transformations of the Late Bronze Age are important enough to see in them the arrival of immigrants (transition from Cogotas I – Soto de Medinilla). , in addition to the fact that a good part of the new elements are related to the environment of the polls (Marco 1990, 109). For an overview of the problem of the Indo-Europeanization of the Iberian Peninsula, see Almagro-Gorbea and Ruiz Zapatero (eds.) (1993), Almagro-Gorbea and Ruiz Zapatero (eds.) (1993b), Lenerzde Wilde (1991) and*Zephyrus*XXXIX-XL (1986-7). About the Celtiberians:*I Symposium on the Celtiberians*, Zaragoza 1987, Lorrio (1997), Burillo (coord..) (1990; 1995) and Burillo (1998).

IV - The Indo-European problem and anthropology

At least since 1853, date of the publication of*Essai sur l'inégalité des roots humaines*of the Comte de Gobineau, the Indo-European problem became closely linked to anthropological research.

His meditations on the decline of civilizations ("while terrifying the spirit, this misfortune reserves something so great and mysterious that thought never tires of considering it, of studying it or of turning around its secret") were those that induced the count to write his monumental dissertation when he was French ambassador in Tehran. Given the contrast between the Aryan Persia of the Achaemenids ("I Darius, the great king, Aryan, of Aryan stock" is read in the proud inscription on the rocks of Bahistun) and the Persia of the*fellah*, had pointed out as the cause of the appearance of civilization the Aryan blood and as the cause of its decline its "degeneration" - in the proper sense of this word, which indicates the alteration of the original type of a species (the Germans will speak of *Entnordung*): «I believe that I am currently in possession of everything necessary to solve the problem of the life and death of peoples, and I affirm that a people would never die if it remained eternally constituted by the same ethnic components. If the Empire of Darius had still been able to line up in the

battle of Arbela to the true Persians, to the true Aryans or if the Romans of the Empire had had a Senate and an army made up of ethnic elements similar to those that existed in the time of the Fabians, their dominions would have had no end and as long as they had preserved the same integrity of blood, Persians and Romans would have conquered and reigned" (Gobineau 1964, 69).

Gobineau's doctrine, studied above all in Germany, is found at the origin of what is called "racism" and which, through Lapouge, Woltmann and Chamberlain, is linked, together with Günther, Clauss and Rosenberg, to the myth of blood of German National Socialism.

In his still rudimentary typology, Gobineau contrasted the white race with the yellow and the black. If we were to confront the three great racial families, the superiority of the Aryan would be evident. The black man, with his receding forehead, carries in his skull "the signs of grossly powerful energies." "If his intellectual faculties are mediocre - writes Gobineau - or even null, he possesses in desire... an intensity that is often terrible." Consequently, the black race is a deeply sensual race, radically emotional but poorly endowed with control, clarity and organizational attitudes. Yellow is profoundly different from black. In this type the features of the face are softened, rounded, and express a vocation to patience and resignation that can intensify to the point of becoming a terrible stoicism but which does not constitute a true creative will. In all areas he presents a diffuse tendency towards mediocrity and moderation, love for what is useful and respect for the rules. It is a species infinitely less vulgar than the black, but deprived of the audacity and cutting and heroic intelligence that are expressed through the sharp face of the Aryan. In the figure of the Aryan, in his noble and harmonious physiognomy, whose triple relief of the forehead, nose and chin confers an imprint of combativeness, a slowly maturing human species is expressed, less dependent on the senses, but endowed with "an energy reflective or, rather, an energetic intelligence", of a "sense of what is useful broader and nobler than that of the yellow nations" and of a "constancy that faces obstacles by finding, after patient search, the means to overcome them.

Gobineau was already aware that the type of the white ("the Aryan"), in its ancient purity, is that of the Nordic, explaining the presence of the southern and eastern European type through "Finnish, Semitic and Melanesian" infiltrations. From the time of Gobineau to the present day, the science of racial classifications has made great progress. In particular, with regard to Europe, the cradle of the Indo-European peoples, six main racial varieties are distinguished: the Nordic, the phallic, the Mediterranean, the Alpine, the Dinaric and the Eastern-Baltic.

The fact that these racial types hardly appear in their pure state, and only do so in very restricted areas, can make racial facts difficult to understand for anyone who does not have a properly trained eye. In fact, most Europeans currently present the traits of two or three - if not more - racial types and only good anthropological knowledge, together with a certain personal intuition, can help to read the racial stratifications of the body and of the spirit of an individual. The picture becomes more complicated if we keep in mind that today every person carries within them not only a visible racial inheritance (phenotype or *Erscheinungsbild*), but also a hereditary burden that can remain hidden to reappear in the child or grandson (genotype or *Erbbild*), according to Mendel's well-known laws. All this can hide from the eyes of the viewer the value of racial facts, especially today when the dominant egalitarian mythology in the West (Christianity, democracy and Marxism) makes every possible effort to put an end to all ideas of superiority and differentiation. However, the importance of race is evident to anyone who has studied it.

The Nordic race was first designated by this name by the Russian anthropologist Deniker. Ripley called it *teutonic race*, since he observed its predominance among the Germanic peoples. The Nordic man has also been called, more pertinently, *Homo Europaeus* and, indeed, it represents the model of the true «*europid*»

The Nordic race has a tall stature (1'75 on average, but heights up to 1'90 are common), a thin and slender build, developed legs and arms - but not excessively long and thin as in some black or Hebrew types - broad backs and well-shaped neck. The skull is dolichocephalic, therefore it presents a characteristic external occipital relief (cephalic index 75). The face is long and sharp, the nose is straight and thin (Greek nose) with a high root, or slightly curved, the lips are thin, without fleshiness, and the chin is well marked.

The Nordic type has fine, blonde hair, with shades ranging from silver blonde, through golden blonde to copper blonde, being lighter in children and darkening with age.

The complexion is pinkish (this is the only European race whose face can be defined with this adjective), while the skin allows the blood and blush to be transparent, being delicate and sensitive to the sun. The phenomenon of freckles is common, especially among children. The eyes are blue or blue-gray, often with a

particular brilliance that in a state of excitement can reach a terrible splendor (the *acies oculorum* that Caesar warned about the Germans).

This physical aspect corresponds - at least in those individuals whose hereditary line has not been disturbed by mixtures of different blood - a particular internal aspect. There is something dry, severe, linear in the Nordic soul, a distance from men and things that makes up an eminently reflective nature. This Nordic reflective character becomes a sense of conscience, sincerity, honesty (a "limpid face" is, essentially, a Nordic face), along with an inclination towards introspection and severity towards oneself. It has been written that the Nordic man is his own judge, just as the Mediterranean man is more easily his own defender. This reflective character of the Nordic man translates into a measured, balanced, loyal behavior:

«From the reflective character comes a feeling of justice, an inclination towards objectivity, determination and also individualism in the face of any mass spirit, a mastery in the face of phenomena. Realism and complete fidelity for those who have won his trust, objective judgment also in relation to his worst adversary. The man of the Nordic race is little inclined to human warmth; however, he can achieve a cutting cerebral coldness. He cares little about pleasing others, possessing a high sense of responsibility and a strong moral conscience. He easily understands the idea of duty and has a certain rigidity in asserting it both in front of others and in front of himself. The Nordic type cannot be characterized as passionate, especially in the sense of a pronounced sensuality, which facilitates distance, detachment and the faculty of reflection...” (Evola 1942, 126).

Reflection, a certain inner loneliness - loneliness constitutes an eminently Nordic feeling [64] - together with a lack of willingness to be influenced predispose the Nordic soul to the conception and execution of great projects. The Nordic constitutes, according to Günther, the type of the leader and the builder.

According to Clauss' typology, the Nordic man is the *Leistungsmensch*, the "creative man", positively turned towards life, determined to do and be anything rather than seem like it [65].

Fidelity, silence, perseverance, gifts of discipline and self-control give the Nordic race outstanding warrior skills and, according to Günther, a "pronounced military pride and warrior qualities." Günther also observes that the psychic qualities of the Nordic race - discipline, self-control, reserve - are those that have been considered the natural heritage of the European aristocracies and

that the Nordic man, even the humble one, always possesses something of a lord in himself. Peasants and fishermen of the Nordic race from northern Germany, England or Scandinavia possess a measured and modest dignity that makes them potential "lords", which has always guaranteed the possibility of greater "democratism" in the relations between the people and the ruling class. hardly existing elsewhere. The Nordic race is naturally a noble race: its fine and elegant features, extremely white skin and blonde hair have always been linked to a type of "lords". In this sense - and not only because it has traditionally nourished the cadres of all the races of dominators that have ruled Europe - it is in which the Nordic race has been considered a *Herrenrasse*.

Of noble character, the Nordic race also has a certain naivety, typical of the noble man who is inclined, erroneously, to consider all others sincere and equal to him: Sundbarg points out inexperience when judging men as a characteristic of the Swedish people. significantly *naive*, which originally designated the free man, the noble man preferably of Nordic race, has assumed in Italian (as in Spanish. N. del T.) the current meaning of naïve. The Nordic race matures later than the others and retains something childish for a long time: it has been pointed out that children of the Mediterranean race are as clever as old people, while the elderly of the Nordic race often retain something childlike, an observation that is easily verifiable. , especially among the Anglo-Saxons.

The later maturation of the Nordic race constitutes proof of a more complete development and less dependence on the animal world [66]. The Nordic type represents, from a rigorously anthropological point of view, the most evolved human type.

The Nordic breed is today found in a state of relative purity only in some regions of Sweden. It predominates throughout Scandinavia, northern Germany, Holland, Flanders, Normandy, Scotland and England. Towards the east, it densely populates the coastal regions of Finland, the Baltic States, Belarus and some areas of Poland: Pomerania and East Prussia were predominantly Nordic until the expulsion of the Germans. It plays a large part in the composition of the population of Ireland, northern France, central and southern Germany, Austria, Czechoslovakia, Hungary and central Russia. It infiltrates throughout the Balkan Peninsula, northern and Apennine Italy, also reaching the Iberian Peninsula [67].

The phallic race was named in this way by Günther, who observed a special concentration of this type in Westphalia (Westphalian race) and, in general, in

north-western Germany. Paudler and Kern had called it dalic, from the Swedish region of Dalarne where, however, it is barely present. It has also received the name Nordic-Atlantic, since its tracks can be followed along the Atlantic coasts to the Canary Islands, or heavy blonde breed.

Some authors consider that the phallic race would only constitute a simple Nordic variety and, in fact, it is difficult to distinguish both types for a southern observer, not accustomed to examining Nordic types, especially German ones. Since the easy type is the direct descendant of Cro-Magnon man, the problem lies in the relationship between the Cro-Magnon and Nordic races. We will have occasion to talk about this issue later.

The phallic race is, like the Nordic race, blonde and blue-eyed. His height is also taller than Nordic (the Cro-Magnon man had a male average of 1'80), but his conformation is not thin and slender but massive and gigantic, presenting large bones, large hands and feet and a certain development of the hips, also observable in the male sex. The impression of heaviness is accentuated by the always somewhat slow and laborious movements and by the habit, characteristic of men of this race, of resting solidly on the ground with their large legs. It is, in Germany, the Hindenburg type.

The skull presents shapes ranging from dolichocephaly to brachycephaly. The face is large, with two characteristic bulges in correspondence with the cheekbones, the forehead is not particularly high, the eyes seem to be set in due to the strong relief of the supraciliary region (*torus supraorbitalis*) - distant from each other that it seems that one was somewhat taller than the other - and the large and thin cut of the mouth give the phallic breed a characteristic physiognomy, different from that of the Nordic breed, which is sharper, but also of the plump, soft and rounded shapes of the alpine face. The hair is light, like that of the Nordic race, the eyes are blue, perhaps with a higher percentage of gray and green eyes [68]. The skin is pink but not as delicate as the Nordic one.

The effect produced by the phallic figure is massive (*Kastenartige Gestalten*), with something archaic and even prehistoric. Lenz, who calls the phallic race Atlantic, writes that "when Atlantic solidity is coupled with Nordic audacity, figures of megalithic proportion appear." In fact, the solid and strong appearance of the phallic figure seems to be accompanied by an inner nature that is also serious and slow, even more closed and scrupulous than the Nordic one, more rigid and inveterate in all its attitudes. In Clauss's typology, the phallic man is the *Verharrungsmensch*, the man rooted in his interiority, who resists against

everything that comes from outside, faithful to its land, to the past, to itself [69]. Fidelity, which is a characteristic of the Germanic peoples and particularly of the German (*deutsche Treue*) - determined in the last analysis by the scrupulous coherence of Nordic nature - seems to be above all a phallic virtue. The phallic man shows a fascination for everything that has deep roots. The Nordic peasantry, since its primordial megalithic origins, has also been nourished by Nordic audacity, by phallic fidelity and unbreakability.

Because of this prominent rigidity and heaviness, the phallic man seems to show less fantasy and a lower spirit of initiative than the Nordic man. We say it seems because, in reality, the phallic race is deeply mixed everywhere with the Nordic race, being considered by some, as we have already mentioned, as a simple variety of the latter.

Clearly defined in its physical-psychological physiognomy and unmistakable in its characters, it is, in turn, the Mediterranean race. Deniker called it an "Ibero-insular" race, because the Iberian Peninsula, Sicily and Sardinia constitute its areas of concentration [70], Günther a Western race (*westisch*), In reference to *Westischer Kreis*of Schuchhardt, which radiated during prehistory from the Peninsula towards Great Britain on one side and the Mediterranean on the other. Sergi defined the Mediterranean type as "Euro-African", both because its origin is found in Africa, in the Saharan regions not yet desertified, and because it is spread along the European and African coasts of the Mediterranean, nuanced in Europe by Nordic, Alpine and Dinaric influences. , while in Africa by Negroid, Armenoid and Orientalid elements.

The Mediterranean breed is small in stature (average 1'61), small and noticeably thin build, characteristically developed calves and graceful, fine bones. The skull is dolichocephalic, the face is long and subtle with regular lines, the skin is slightly brown, easily darkened by the action of the sun, and the hair is black, straight or curly. In general terms, if we leave aside the small stature and the smell of hair and skin, the Mediterranean type, due to a certain slenderness and regularity of features, can remind us of the Nordic type. However, the Mediterranean face is less clearly outlined, the nose is smaller, the lips are fuller and the chin is less pronounced:

«According to Günther, the physiognomy of the Western type is more delicate, less virile. While the Nordic race tends to have a clear and bold face cut, the Western race would have a more cordial, almost feminine appearance, the width of the

back and chest is limited, the neck is thin, hands, feet and fingers give an impression of lightness to the entire type" (Evola 1940, 130).

The Mediterranean eye is black, with a characteristic expression of vivacity, sometimes warm and passionate, sometimes searching and mischievous: «The conjunctiva of the eye has a yellowish hue, the iris is brown, often dark brown. This brown color also has something especially velvety and warm. The expression of Western man's eyes could be defined as serene, often as good, often as curious, inquiring, penetrating" (Günther 1934b, 84).

The elegance, lightness and smallness of the features seems to correspond in the Mediterranean race to a great spiritual mobility which, however, due to lack of weight, tends to degenerate into lightness and manifests itself as ability, loquacity and a tendency towards loaded and expressiveness. gesticulating:

«All psychic forces are more turned outward than in the man of the Nordic race, hence a particular expressiveness and a propensity for eloquence, for effect, for gesture. The feelings find a rapid externalization, the intellect is lively, it understands quickly, but is little capable of clear judgment. In action it obeys feeling more than reason. The Western type loves everything that presents color, life, mobility. His nature is very variable, he knows little about patience and perseverance, he can quickly go from one opposite to the other and impressions easily dominate him. His oratorical skills are notable but, at the same time, it is easy for him to get drunk with words. This type is more inclined to feel the joy of the world while the Nordic is more inclined to feel its problems »(Evola 1940, 131).

Due to the fascination of opposites, Mediterranean liveliness can seduce the Nordic man, of diverse nature, but ends up producing a feeling of emptiness. Deep down, the Nordic soul will always feel a certain Mediterranean way of being - with all the servile and petulant that it can have in itself.
- as something "that is not noble."

The Mediterranean race has notable intellectual gifts, rapid intuition and quick understanding but, where it is not corrected by the blood of races endowed with greater gravity such as the Nordic or the Dinaric, it runs the risk of degenerating into a brilliant superficiality. Also in Latin countries, first-rate personalities rarely present clear Mediterranean characters without traces of other races: in Italy essentially the Dinarico-Adriatic or the Nordic. The particular plasticity with which the Mediterranean man

it apprehends life, predisposes it to artistic gifts, with a propensity for the arts in which color, form and expressiveness are essential.

Mediterranean expressiveness often degenerates into posturing, with a tendency toward vanity and a somewhat theatrical and external sense of honor. Clauss has synthesized the Mediterranean personality in the formula of *Darbeitungsmensch*, the man for whom gesture, appearance, and effect constitute the fundamental criteria of his daily decisions.

A certain sensuality, or at least, a particular courtship of everything related to sex seems characteristic of the Mediterranean race. The so-called *esprit gaulois*, which is more related to the Mediterranean component of the French population than to the Celts, is typical of the Mediterranean man: «His passion for the word, his colorism, his mutable and spiteful character are manifested along the lines of a marked sensuality. The same meaning is possessed by his art, his poetry, and his subtle cunning" (Günther 1934, 219).

The Mediterranean personality can become turbulence, its vivacity seditious. Günther points out the large number of bloody incidents in the Mediterranean territories, while in Germany crime statistics show the Nordic districts as those that commit the least crimes. He also underlines the Mediterranean inclination towards secret and revolutionary societies (*Quarrel*, *Mafia*, *Sinn Fein* in Ireland), while the Nordic peoples, gifted with military discipline, are scarcely inclined to sedition against the established order. The spirit of the French Revolution has not deeply affected either Germany, the United Kingdom, or Scandinavia, and in these countries the labor movements have quickly assumed a legalistic and demanding character, instead of anarchic and libertarian.

The entire way of being of the Mediterranean race (the lack of objectivity, a certain vanity, a tendency to place relations between the sexes in the foreground) appears, on the whole, more feminine than that of the Nordic race. Feminine is, likewise, a certain abrupt and capricious cruelty, which can alternate with the most pronounced kindness. If the Nordic peoples can demonstrate great insensitivity and be ruthless in carrying out orders received, the Mediterranean peoples are capable of explosions of ferocity (the French Revolution) that surprise the peoples of the north. Günther ascribes to the Mediterranean breed a certain cruelty towards animals.

The Mediterranean breed has its most compact territories in the Iberian Peninsula and in southern and insular Italy. It forms a large part of the population of the rest of Italy, Greece and France. Into Germany it infiltrates along the Rhine.

Likewise, it is well represented in the west of the British Isles (Wales, Cornwall and Ireland), mixed with the Nordic race. It is also widely spread in the Balkans and southern Russia, where the racial and psychological difference between Great Russians and Ukrainians is linked to the presence among the latter of the Mediterranean race.

The Alpine race represents, due to its brachymorphic and brachycephalic characters, as well as many other characteristics (round face, colorless skin, lack of beard), the infiltration of an Asian type originally related to the Mongoloids or, even, a group of these that reached The West in ancient times and mixed with the Europids ("the Mongolids who went furthest in their emergence into the West"). This infiltration must have occurred at the end of the ice age, when the path between Europe and Asia became practicable and a horde migrated after the Siberian antelope along the steppe corridor [71]. Ripley talks about *infiltration*, Lapouge de *interstitial invasion*.

Consequently, it is understandable why the Alpine breed, which receives this name because it forms compact territories around the Alpine massif, originally has nothing to do with the Alps and that Günther prefers to call it *ostische Rasse*, oriental race. Its current distribution derives from the fact that it has continually lost ground to more warlike and enterprising races, such as the Nordic or the Dinaric, until it is reduced to the alpine areas, the central French massif, the Black Forest and the Bohemian Forest. : the massive alpine domain territories constitute, essentially, *Ruckzüggebiete* (withdrawal territories). This does not prevent the Alpine race, in a state of mixture, from forming a large part of the population of continental Europe, as well as the southern and northern peninsulas.

The alpine race has also been called *dunkel-ostisch*, in contrast to the Eastern Baltic race, *hell-ostisch*, which has the same origin and a similar physiognomy, but is differentiated by its light color, due to ancient contacts with the Nordic race between the Baltic and the Urals. Some authors doubt that the Alpine race can be considered a true race, but rather that it would be a modified Asian type, speaking of a "Laponoid racial element", an expression that suggests the idea of a human group that infiltrates nomadically from Asia. .

The alpine breed is small in stature (average 1'64), with a stocky and heavy build, with a long trunk, short limbs, and slightly pronounced shoulders. In women, a characteristic narrowness of the pelvis is noted. It has rounded shapes, with a natural disposition to accumulate fat, not only in the body.

(obesity), but also on the back of the hand and the fingertips. The skull is brachycephalic, the face is round and large, with a slightly pronounced chin, with a nose with a low root, short and flat, with the tip turned upward. The skin is thick, colorless, almost yellowish, so as not to allow blood to animate the surface. The hair is dense, rigid and black, the eyes are dark, the hair on the cheeks is sparse. As a whole, the soft and rounded features, the brachycephaly and brachymorphy, the sparse beard (like Chinese and Amerindians) bring it closer to the Mongolian race.

Also from the psychic point of view the Alpine type seems to reflect those "weak desires", that "will that is more patient than lasting" and those "mediocrity in everything and the love of what is useful and veneration for the rules" that the Comte de Gobineau attributed to the yellow race. Vacher de Lapouge, who forged the concept of "political anthropology," writes of the Alpine type:

«The brachycephalic is prudent, economical, industrious. He is very cautious and always worries in any circumstance. He is tied to his countryside and his land. He is rarely incapable, however he hardly exceeds the limits of mediocrity. His goals are limited, working patiently for their realization.

It is the alpine type that has provided the images of Sancho Panza and the good soldier Sweik. He is the type of the bourgeois, as he appears in Germany as a plump beer drinker or in France as a calm one.*Rentier*, «*lourd et placide*». An eternal type that thrives in democratic periods, only to fade into the background when the times once again demand aristocratic guidance [72].

Günther pointed out that the appearance of this type on the German political scene had coincided with the arrival of the Weimar Republic (previously the German ruling class had a markedly Nordic character) and currently you can see that the decline of England has allowed it to emerge light an analogous type, where the great English imperial expansion had been closely linked to that magnificent aristocracy of body and soul with a clear Nordic and Anglo-Saxon imprint.

For Clauss, the alpine type constitutes the*Enthebungsmensch*, the man of "escape", in whose fleshy and rounded features, his soft, friendly and helpful expression reflects a hidden restlessness that seeks refuge in "evasion" from the harshness of life through adaptation. Adaptation to the environment, to superiors, professional bourgeois security, patience, mildness, not exempt from a certain distrust and a wisp of malignancy. The Alpine Man*ostisch*) is flexible, conciliatory in all the movements of his spirit and in

all the lines of his face: «Every expression that is manifested in this face allows us to recognize that this soul does not live coldly distanced from the things and human beings around him but in close contact with them... These (Oriental men) wish to collect around them everything that can mature and everything remains in them equally close and equally great" (Clauss 1940b, 75). The Alpine man is always in search of peace, a peace that must be achieved by softening situations in an incessant surrounding, guarding, taking care, a particular way of motherhood. This conciliatory moderation, this perpetual care to soften, mitigate and regularize generates in the Alpine race qualities of perseverance and diligence that together with the blood of other races can become constructive. Under the influence of conscious Nordic severity, the Alpine easily becomes a good worker and even a good soldier.

Along with the alpine race, *dunkel-ostisch* mention must be made of the eastern Baltic race, *hell-ostisch*, which forms a large part of the population of Russia, providing many of the characters of the so-called Slavic people, especially in the face, characterized by large cheekbones and a restless and complex psychology.

The Baltic-Eastern race also has its origin in the encounter between an Asian brachycephalic and brachymorphic type and another European type (the Nordic). This encounter may have taken place during the period in which the Maglemosian culture spread to the Urals: The eastern Baltic breed owes its light coloring to this. Their constitution, like that of the Alpine race, is heavy and stocky, their height is short (1'65 on average), but their bones are more robust, their men are larger and well-marked, and their muscles are highly developed. The face is bony and angular, with large, powerfully marked cheekbones, a low and strong jaw and a flattened nose with an upturned tip (the nose of the Eastern-Baltic race is the one that shows the most nostrils). The hair is blonde, but of a dull, dull and ashy blonde, which does not have the splendor of Nordic hair. The eyes are light, watery, of an uncertain sky blue, often cut obliquely so as to produce a Mongolian impression. Indeed, the first impression produced by a man of Baltic-Oriental race is the superimposition of a Nordic coloring on an Asian type.

Like the alpine man (*dunkel-ostisch*), the eastern Baltic seems to be possessed by a certain formless discontent (*eine im Hintergrunde lauernde Unzufriedenheit*), which is not explained, as in the case of the round and peaceful Alpine, in a patient and benevolent caution, but in a more closed and irresolute attitude, capable of the most absurd contrasts and the most unpredictable explosions.

A powerful, formless fantasy - gray and flat as the plains of Eastern Europe - levels the Baltic-Eastern soul. This formless and fatalistic nature corresponds to an accentuated sensuality and a mystical and collectivist attitude, capable of producing great gifts of psychological penetration, almost Dostoieskian. Also in this case a tendency to evasion is present, which can turn into adaptation, patience, servility but with a darker nuance than in the alpine breed.

It is evident that many of these characteristics gathered by Günther reflect the nature of a certain Russian type and, indeed, the Baltic-Eastern race forms a large part of the population of Russia (however, the core of the Slavic peoples in Belarus is Nordic). . In Europe, the Eastern Baltic race is represented particularly in Poland and Czechoslovakia, it penetrates into Germany as far as the Elbe line and into Scandinavia through the Baltic. It is widespread among the Slavic peoples of the Balkans and is also infiltrated by other places.

The last of the European breeds in order of appearance is the Dinaric breed, which must have penetrated from Asia Minor during the Neolithic, when barley, wheat and sheep, all of Anatolic origin, reached central Europe.

The Dinaric race, also called Adriatic by Deniker, forms compact territories in Bosnia, Albania, Epirus, as well as in many areas of Carinthia and Tyrol. It is largely present in Danubian-Balkan Europe, forming a large part of the population of Italy (especially on the eastern slope), southern and central Germany, and eastern and southern France. It is found in Ukraine and the Caucasus, in proximity to the original areas of the Armenoid race [73].

He is tall (average 1'74), strong and slender build, long legs with proportionally somewhat short arms. The skull is brachycephalic, not with the curved occipital shape (round head) but with the long, flattened head occipital plan: the dinaric head is flat at the back, falling flat on the spine. The face is long: "The Nordic face would seem to be too thin, the Dinaric face too long" (Günther). In this long face, a broad, smooth forehead, dense eyebrows, a large, prominent, aquiline nose, along with a high jaw and thick lips - with the characteristic fleshy lower lip (*Habsburg Lippe*-produce a certain impression of something*herbes, derbes, grobknochiges*» (rough, hard, dark). The coloring of the Dinaric race is dark, both in the skin and in the hair and eyes: a strong hairiness is characteristic of this type. Also among women of this type, a lip is observed on the upper lip (although Mediterranean women also

may present the "moustache" phenomenon). Characteristic of the Dinaric type is the position of the ears, larger than in other European breeds and slightly detached from the temporal region (protruding ears).

Altogether, the fiercely prominent nose, the ears that accompany the movement, the large and strong constitution (also the Dinaric women, tall dark, with a shadow of a bozo have something strong and virile) produce a sensation of energy and solidity. An inner nature characterized by a certain joviality and a certain cunning skill seems to correspond to this impression. The passion of the Dinaric race is more energetic than that of the Mediterranean, deeper and more turbulent. Günther ascribes to the Dinaric populations of Tyrol and Croatia a naive attachment to the homeland, a nostalgic feeling and musical aptitudes.

In relation to the Mediterranean race, the Dinaric race is simpler and coarser, not as subtle or elegant, but it is not deprived of sagacity, skill and intuition of the other soul. Regarding the Nordic race, it appears less problematic, more cheerful, cordial and noisy. The Dinaric personality is, at the same time, constructive, less profound than the Nordic one, less aristocratic, but deeply positive. Dinaric solidity would predispose to military skills: according to Günther, in all the warrior elites of Europe, the Dinaric race was present alongside the Nordic one. Nationality and Dinaric sensuality predispose one to musical aptitudes: Günther has noted that almost all the great European musicians, from Cherubini to Chopin, passing through Haydn, Mozart, Weber, Listz, Verdi and Wagner, present strongly Dinaric characters. On the other hand, the Dinaric breed may present more problematic traits. Cunning, turbulence and a certain levantinism.

The fact is that the Dinaric race can be considered a modification that occurred on European soil of the Armenoid type, corrected by the Nordic element. The further one goes south, in the Balkans, the Dinaric type gradually fades into the Armenoid or Asia Minor type (*vorderasiatisch*). The latter is differentiated from the Dinaric by a narrower and more curved thorax, the thighs are very narrow in relation to the legs and the nose is even larger, fleshy, heavy and with the typical shape of 6: «The Armenoid nose seems to be even larger than the dinar; It also gives the impression of being suspended (*heraushängend*), while the Dinaric seems rather to jump outwards (*herausspringend*)". In the Armenoid man, the eyebrows tend to touch, the eyes look penetratingly, suggesting – above the hooked nose – an impression of rapacity and cunning: «The expression of the Dinaric face must

be defined, rather, as tough, while the Armenoid as cunning or insidious" (Günther 1934b, 111).

It is the type of Armenian or Hebrew, at least as they are usually represented. Dinaric faces can sometimes appear Hebraic, but generally the two types are different: the Dinaric face produces an energetic effect, while the Hebraic one rapturously cunning. Clauss has seen in the man *vorderasiatisch*he *Erlösungsmensch*, the man in search of "redemption." Characteristic of this type would be the weight of a sensual flesh, symbolized by the fleshy nose, by the thick lips, and that the flesh is doomed to a contrast between body and soul to the point of longing for redemption (*Erlösung*) through holiness. In fact, corresponding to the Hebrew type is a contrast between the inclination towards the most material aspects of life (morbidity of sex and profit) and the corresponding longing for a holiness conceived as a denial of the world, which ultimately constitutes the denial of own personal nature, perceived as something that is "not noble." Rosenberg has written that the Hebrew people are *erbsündig*, while the Nordic man is *erbadlig*. Hence the religiosity of the peoples of Asia Minor, which will always appear ambiguous to the true Aryan and which constitutes the antithesis of Nordic religiosity and the Olympic creed [74].

This summary analysis of European racial elements has led us to some results that will be useful to recapitulate:

1) All European racial elements, with the exception of the Nordic, owe their origin to extra-European influences, Euro-African in the case of the Mediterranean race, Eurasian in that of the Alpine and Eastern-Baltic races and Minor-Asian in that of the Dinaric.

2) The area of the Nordic race around the Baltic and the North Sea, the only European area not affected by extra-European currents, can be considered the biological reserve of Europe.

3) Only the Nordic man can be considered for all purposes *Homo Europaeus* and will always represent the model of white humanity as long as it possesses the biological foundations of its culture.

The image of the Nordic man, tall, blond, with a narrow face and nose – the "Greek nose", as Greek art has forever sculpted him as a human example of our civilization – will always remain as *das Bild des gesunden, schönen und führenden Menschen* ("the image of the healthy, beautiful and distinguished man. This image constitutes the criterion of what is conceived within the white race as "normal", not in the sense of a conformation in

function of a classification but as adaptation to the idea in the sense that Plato gives to this word.

We have talked about white race. Anthropology does not know a "white race", it only knows the Nordic race. But the historian of civilization must note that there is currently a living unity of the different European races around a type of the "white man." We must not forget, in fact, that Nordic blood is present throughout Europe. There is no village, neither in the south of Andalusia nor in the heart of Sicily, in which its inhabitants do not reflect a Nordic contribution through the pinkish color of their skin or a certain light shade of their eyes or hair. It is enough to compare a southern Italian with a North African to understand that the former has been "Europeanized" by a contribution of northern blood. In reality, throughout Europe there extends an invisible cohesive web of Nordic blood that crystallizes the different European lineages around the average type of white man. This average type is what we can define as Aryan. Where these subtle capillaries narrow, racial types emerge that are irreducible to the common classification of the white man. In this case we are faced with southern Europeans who are nothing but North Africans or Russians who are nothing but Mongolians. Then the possibility of communicating the apprehension of the world and the life of the Aryan peoples also disappears.

There exists, therefore, a white race as a historical-cultural fact created by the infiltration of the Nordic race in all corners of the continent. The psychic qualities of this race, the reflective character, the discretion, have played a decisive role in the formation of the severe and measured lines of Indo-European religiosity. However, there is no doubt that this spirituality is not rigidly linked to the Nordic type but is completely understandable and assimilable by any white man. And a white racial sensibility feels that the crossing between different “white” elements is perfectly licit, and often even fruitful. Alexander von Stauffenberg, in an essay written during the war, suggested that contact with the Mediterranean element has constituted for the people of the North an enrichment in the sense of plasticity and joviality, citing some verses by George.

«Eur kostbar kindhaft tierhaft blut verdirbt Wenn ihrs nicht mischt im reich von korn und wein» [Your precious innocence degenerates into fierce blood If it is not mixed in wealth with grain and wine]

He added, however, that there are borders whose violation is felt by an uncorrupted nature as prevarication and shame: «There has existed in all times a border beyond which the mixture of races becomes a crime and the insult to the blood. This is valid first and foremost for blacks and Mongols, but it is also valid for the desert (eastern) and western Asian races" (Stauffenberg 1941, 344).

The Nordic foundation of the unity of the white peoples, which rests, as we will see, on the original Nordic unity of the Indo-European peoples, must always be kept in mind. This, however, should not be considered an invitation to discrimination between Europeans. The problems that Europe must face in the second half of the 20th century – the first of all that of its unity and independence – are so serious that they make any internal racism absurd. Europe, as has been rightly written, needs the last Sicilian and the last Andalusian [75].

What should be promoted is not discrimination between man and name based on eye or hair color, which in an era of racial mixing is so pronounced, of inextricable interweaving between phenotypes and genotypes, would not occur. But the awareness must be kept alive that a certain biological inheritance predisposes to certain spiritual attitudes and that although it is risky to expect certain qualities from an individual who presents certain characteristics, it is also true that a hundred individuals of Nordic appearance will more easily present certain qualities. collective than another hundred racially Mediterranean individuals.

In general, some elements of racial education are essential for the transformation of mentality, especially the Italian one. If it were imprinted on the mind of every young Italian that a certain Mediterranean cunning, meddling and exhibitionism are typical of a racial type that "is not noble" and that a certain simplicity of Nordic imprint is more worthy and estimable than all scorn and grace "Latin", Romanity, which is so important in our teaching, would once again be something alive and understandable and progress would have been made along the path of rectification of our national character.

It is necessary that, as a principle, the notion of the different value of European racial elements be maintained and that a certain Nordic ideal be always present in the spirit of that elite that wants to defend the values of European civilization. The problem of racial selection, of *Aufartung* and of the *Aufnordung*, can never be a task of the state as such, since before it all white citizens must always appear as equals,

but must refer to the sensitivity of individuals, groups, elites capable of meeting according to the principle: "The equal attracts its equal, the equal recognizes its equal, the equal meets its equal."

This sensitivity, this consciousness, is what we had indicated as Aryan consciousness, consciousness of those values whose matrix is the Indo-European world, «*der von der nordischen Rassenseele geschaffene Kulturkreis der Indogermanentums*" (the naïve Indo-European cultural realm of the Norse soul race).

Annotations

64. Clauss (1940, 46-47): «Nordic loneliness has nothing to do with being alone. He who is alone has no need for solitude... the solitary man, on the contrary, observed from the outside, may find himself surrounded by a crowd, whose shouts of joy are deafening. However, all the noise of society does not penetrate to his heart because he has found within himself a place to which no one can follow him. Loneliness can also be fatal. All Germanic tragedy, from Richard III, Julius Caesar, Macbeth and Hamlet to Rosmersholm, represents the fatality of loneliness. What does the cheerful Horatio know about Hamlet's anguish? However, where a Nordic soul matures to perfection it will lose its meaning. All fatality can only increase and she knows it: if she is completely solitary she can resemble the image of her God. Because the God of the North is lonely."

65. Clauss (1938, 48): «The designation of creative man should not mean that a man of this type can only create: always, all day long. This name refers to the fact that in the sphere of values of this man, according to the scale of values typical of his race, creativity is placed in first place. The Nordic man can be indifferent and lazy. And he can be lazy too. But doing nothing is fundamental for him since it represents an accumulation of forces for a new creation, as if it were a pause between creation and creation.

66. Eugene Pittard,*Les Races et l'Histoire*, Paris 1934, pp. 197-98: «Roman authors have also pointed out the late puberty of the Germans, which constitutes an ethnic peculiarity of the Kymric group. In this context, there is a quite noticeable contrast between young women from northern Germany and those from central and western France. If the statistics we have are accurate, there may be a difference between them of more than a year. Hasn't it been

Has it been proven in France that tall girls with blue eyes reach puberty later? I have before me investigations whose results vary between fourteen years and three and a half months (south-east France) and sixteen years and one month (in Hannover). All these indications are consistent."

On the other hand, it should be remembered that black women often reach puberty at the age of ten.

67. (*)Ploetz estimated its presence in the Iberian Peninsula at 15% without excessive data, while Günther, after collecting the indication, points out that the presence of this type is probably greater than what appears from the maps. His conclusions about the Mediterranean character of the Basques, nuanced by Alpine and Nordic influences, have been confirmed by Marquer's research (Günther 1940, 89-90, Marquer 1973, 149-150).

68. (*)The different coloration of the iris of the phallic, Nordic and Eastern Baltic races constitutes one of the arguments that would support the hypothesis that Nordics and Dalics would form independent races. L. Kilian writes: «According to our own observations, the coloration of the three blonde breeds, Nordic, Dalian and Baltic-Eastern, is somewhat different, particularly that of the eyes. The trend towards a gunmetal gray (*Bleigrau*) of the iris of the latter is common knowledge (Estonians speak of the color of tin, while Russians speak of white-eyed Finns). However, the color of the eyes of Nordic and Dalian can also be distinguished. While in the former there would be an abundance of luminous blue (*light blue*), in the dalics a steely grayish blue would predominate (*Stahblaugrau*). However, this chromatic differentiation could be established in more detail. Consequently, this difference in coloration would reinforce the autonomous character of the dalic type based on its greater whiteness, something to which EF von Eickstedt had already drawn attention in three outstanding investigations.

69. Clauss (1940, 67): «Perseverance is the characteristic note of life of this category of men; Therefore, he has needed a countenance in which heaviness is emphasized. Consequently, for our part we characterize this breed as adapted to the man of perseverance."

70. (*)In reality, it isolates the Ibero-insultar and Atlanto-Mediterranean types. For his part, EF von Eickstedt identified three main races among the Mediterraneans: the Mediterraneans themselves or graceful Mediterraneans, spread mainly throughout the northern Mediterranean and the British Isles; the largest and strongest Euro-Africans, distributed across different regions; and,

finally, the weaker trans-Mediterranean ones, of medium build, spread across North Africa from Morocco to Egypt (Kilian 1988, 134-135).

71. Walter Darré (1929, 252): «Probably, an Asian explorer of the steppes must have entered Europe with this Siberian antelope; For our part we could admit it. It is possible that this explorer of the steppes can be identified in the current European racial makeup... The skin of the Arctic nomads must be solid and robust, it must be easily pigmented, it must protect not only from the sun's rays but also from ice storms. of the steppe... However, with these considerations we are faced with the possibility of presuming the presence of the eastern race among the persecutors of the Siberian antelope. This race infiltrated Europe in the archaeological sense of the term, thus remaining typically nomadic. (*). The documentation of brachycephalic types in the European Mesolithic (Ofnet) and the confirmation that cephalic indices vary in a given population over time following discontinuous patterns, with periods of intensive brachycephalization and periods of debrachycephalization, has raised the possibility that The Alpine type was formed in Europe by mutation and a process of geographical and endogamous isolation from primitive dolichocephalic forms (Marquer 1973, 47-48, 146-7). However, these hypotheses consider exclusively the cranial shape, ignoring the rest of the physical features that bring this type closer to the xanthoderm group (see note 82).

72. Eickstedt (1952): "They can be found in all tombs and in all cultures, they survive invasions and migrations of all kinds calmly and modestly, integrating again during periods of calm into the community of people." (*) In the Iberian Peninsula this type seems to be concentrated in the northern third along the axis of the Cantabrian Mountains. It is documented for the first time in somewhat late megalithic contexts in the Solsona region, although it is likely that they also entered the Peninsula through the western passes (Fusté 1959, 64-66).

73. (*)See note 23. This breed is also well represented in the Iberian Peninsula, both in prehistory from the Bronze Age and today, preferably in the eastern and southern areas.

74. On the complex character of Hebraism see J. Evola, *Tre aspetti of the ebraic problem*.

75.«L'Europe in the midst of the Andalou, the Sicilian, the Polonais. Elle ne peut se payer le luxe d'en rejeter un seul" (Thiriart 1964, 182). (Italian editor's note from 1978).

V - The Indo-Europeans and the Nordic race

In the field of Indo-European problems, the idea that Aryan origins were linked to the Nordic race soon made its way.

A number of critics have expressed skepticism on this issue, but their position does not appear to have been successful. It is above all important to understand exactly the terms in question: Indo-European is – above all – an expression that indicates a certain group of languages. Therefore, the irony of Max Müller is understandable when he wrote that talking about the "Aryan race" was like talking about "dolichocephalic vocabulary or brachycephalic grammar." However, if we consider that a group of languages is spread by a human species, the problem becomes more complicated. "Germanic" also constitutes a linguistic concept, the black person who speaks English being a German in the same way as a native of London or Berlin. However, we know that the Germanic languages - spread in historical times - have been propagated by a certain blond human type, "Germanic", or as an anthropologist would say, Nordic. Another Max Müller who said that speaking of the Germanic type would be like speaking of blond grammar, would be saying something that would be less easily acceptable to those who do not admit that Indo-Europeans can be related to a race. Devoto rightly notes that Nordic race and Indo-Europeans are not concepts that overlap, and it cannot be otherwise since the Nordic race is a reality that sinks its roots into the depths of the Paleolithic, while the common Indo-European language cannot go back any further. back to four or five thousand years BC. This statement is indisputable: Nordic skulls have been found in Nagada (Egypt), dating back to 6000 BC; Blonde men were depicted in Saharan cave paintings, perhaps a southern group of Magdalenian Cro-Magnons. It could even be assumed that these blonde Libyans appearing during the pharaonic period played a role in the earliest folding of Egypt from the west.

However, these Indo-European relics do not at all affect the fact that the nerve of the Nordic race was concentrated from Atlantic Europe to

Northern Europe – now free of ice – constituting the nucleus of future Indo-European expansions. Devoto himself seems to be aware of this. He admits that "HFK Günther's rich materials could produce impressions of compactness and northernism, especially when documenting in the East memories of blonde hair and light eyes: the parallelism of these facts with linguistic expansion seems evident" (Devoto, 1962, 58). Finally, evoking the first Indo-European influences on Asia Minor, he recalls the guti, blonde avant-garde. They are half admissions, which reveal the Nordic physiognomy of the oldest Indo-Europeans.

The origins of the Nordic race are found in Ice Age Europe. The hypothesis that it could have formed in the heart of Asia – the *sybirische Tasche* of Eickstedt - to move towards Europe during the Magdalenian (17000 BC) has been vigorously refuted by Reche (76).

Firstly, it seems absurd to think that two types as radically different as the Nordic and the Mongolian, could have formed in the same area, while this differentiation is perfectly clear if one considers that Europe and Asia, separated by the ice of Russia and by the increased surfaces of the Caspian and the Black Sea, had respectively selected the *Homo Europaeus* and to *Homo Mongolicus*. Secondly, the environmental conditions necessary for Nordic selection – light coloring, pink skin – exclude Central Asia, with its harsh climate and especially its loess-laden wind, which on the contrary explain very well the thick, colorless skin. of the Eurasian brachycephalic. It was the oceanic climate of the Atlantic coasts, rainy and foggy, relatively moderate during the harshest phases of the glaciation, which constituted the environment in which the Nordic race was formed. This area still constitutes today the natural environment of the Nordic race: dim light (blue eyes cannot stand light), a humid and covered atmosphere, adapted to rosy and delicate skin. Here lives, still today, the nerve of the Nordic race, here it is «*fühlt sich am wohlsten*» (77).

Hot and sunny climates threaten the chances of survival of the Nordic race: Von Luschan has shown that among Kurds, blonde children have a higher mortality than dark-skinned ones and it is statistically proven that in central Italy blondes reside predominantly in town halls located at more than 500 meters above sea level. This lower capacity to adapt to the warm and southern environment also explains the slow denording of the ancient European peoples, Aryans, Hellenes and Italics. This process was promoted by the progressive increase in the aridity of the Mediterranean basin, caused by the drying of the Sahara. Still during the time

After the Punic Wars, the Kabylic desert was a savannah and Italy was covered with forests, while snow fell in abundance on the mountains of the Peloponnese.

It is not entirely clear how we are to determine the emergence of the Nordic race in Europe. Some authors would readily accept the hypothesis of a progressive modification of a Cro-Magnon group towards a finer and thinner species. Indeed, archeology is in a position to document the movement of the Cro-Magnon species from Western Europe to the Baltic, through the gradual transition from the Cantabrian Magdalenian to the Meglemose culture. Others, among whom is Günther, object that the Cro-Magnon man can be considered the ancestor of the phallic race, but not of the Nordic one. The slimmer shapes and more subtle armor of the figure would make it necessary to go back to the man from Aurignac. The *Urheimat* of the Nordic race would be found «*in the eisfreien gebieten des altsteinzeilichen Mitteleuropas*» ("in the ice-free territory of central Paleolithic Europe") and in particular in Bohemia and Thuringia. Kossina, for his part, believed that there had been a selection of Cro-Magnon elements fused with elements of the Aurignac type (78).

Whichever hypothesis is adopted, the truth is that skulls and skeletons whose shapes can be considered to be the origin of the europids are found in Europe until a date that Reche believes can date back to 80,000 BC. Faced with this, the hypothesis of an Asian origin of the Nordic race appears too weak. In reality, the Nordic race, and with it the Indo-European peoples, do not move from Asia, but towards Asia, towards an environment that is not their own to the point of not allowing them to maintain their physiognomy for a long time. This physiognomy, however, is the one that has spread in Europe, which is still the cradle of the Nordic race and the Indo-European speaking peoples: "...the Europe characterized by the maritime climate of the last period of the Ice Age was the cradle of the Nordic race and therefore of the Indo-Europeans and its abundance in different races has often become the grave of the Indo-European lineages. (Reche 1936, 316).

In fact, just as linguistics provides us with valuable indications about the area located between the Vistula and the Weser as the one in which the Indo-European language could have been formed, and just as archeology has been able to prove that a whole series of cultures that reached the Mediterranean and Asia Minor, anthropology is in a position to demonstrate that all these cultures are associated with remains of the Nordic race. After the ice retreated, we found modern Nordic skulls in what will be the *Urheimat* Indo-European:

the skull of Stängenas (Bohuslän), datable to 6000 BC to those of Ellerbeck (Kiel) and Pritzerbersee (Brandenburg), attributable to the Mesolithic. This Nordic character of the megalithic area will be perpetuated from the Paleolithic to the Germanic period, testifying to the uninterrupted occupation of these territories (79).

On the other hand, the first Indo-European waves that left northern Germany have also had a markedly Nordic character. Tall statures, thin faces and dolichocephalic skulls accompany the spread of globular anaphors from the Vistula to the Dnieper: only the skull of a slave and those of some women are brachycephalic. Norse is the people of corded pottery and the battle ax that moves from Thuringia towards the Volga, the Alps and the Aegean:

"These*Schnurkeramiker*HE characterize – for this time we have to settle exclusively with the finds of skulls and skeletons - within the Neolithic populations of Europe, already quite mixed from a racial point of view, being an almost racially pure human group, not mixed, unitary, with long faces, thin skulls , with marked supraciliary arches and thin faces...” (Günther 1936 318). The spread of Rössen culture from Saale to the Rhine had already had a Nordic character.

Defenders of the eastern origin of the string pottery culture - for example Marija Gimbutas - recognize that it is linked to the appearance of the Nordic race. The populations of the Russian forests were Baltic-eastern with Mongol influences, while those of the Russian steppes were of graceful and Mediterranean constitution. In contrast to them, the arrival of the ax people constitutes the arrival of a new human type: «The physical type, as demonstrated by the skeletons found during the excavations, also confirms the intrusion of a new population in the eastern Baltic area and in the Central Russia. The skulls found in the tombs of the kurgan villages (corded pottery, naviform axe and Fatjanovo) differ significantly in terms of measurements from those found in the tombs or settlements of comb pottery. Those from the Kurgan culture were long and europoid, while those from the tombs of hunters and fishermen were of medium or short length, with a wide face, flat nose and high orbits... the europoid skulls from the tombs of the newborns reached the eastern Baltic area correspond exactly to that of northern Poland (ex-East Prussia), indicating the diffusion of this type along the coasts of the Baltic Sea. The skulls from the Fatjanovo tombs are very similar and almost the same type is found again in the kurgan culture of the steppe area along the lower Dnieper” (Gimbutas 1967b, 41) (80).

This circumstance – among many others – makes the idea of a Kurganic origin between the Caspian and the Aral unlikely. We can hardly expect such a markedly Nordic wave of populations to emerge from Turkestan, while it is explained if we admit their origin from the lands west of the Dnieper.

The skeletons of the kurgans correspond to those of tall men: 65% measure more than 1'70 in height. 70% of the skulls are dolichocephalic. It constitutes a population anthropologically comparable to that of Scandinavia (the average height in Denmark is 1'69 and in Sweden 1'71). These skeletons, «*Anzeichen des Eindringens langköpfiger Eroberer*» ("signs of the penetration of the conquerors with an elongated skull"), belong to the ancestors of the Aryans. It cannot be surprising that these appear in Asia under the name of *hari*, "the blondes." That term, *hari*, is used in the *Rig-Veda* as an adjective of men and gods. Etymologically it is related to the Latin *flavus*, with Greek *chloros* green-blonde and with the Germans *gelb* and *Gold*. The exact meaning of hari is provided to us by any Sanskrit dictionary. Grassman translates hari as "color of fire, yellow-gold, resplendent"; *harikeça* «"who has yellow-gold hair, blonde hair"; *hari-jata* «borngrowers resplendent as gold"; *hariçmaçaru* «similar to gold, blonde» (81).

Ancient sources show that both the Scythians, the Sakas and the Alans, relics of the Aryan peoples who remained in the steppes, had blonde hair. Rubios must also have been the oldest Iranians and Indians, emerging from the "ancient homeland of the Sacas, the primordial homeland of the blonde peoples of the Scythian area, rich creators of culture" (Eickstedt 1936, 363). Even today, the Aryan populations that have been confined to the mountainous regions retain a high percentage of blondes. Von Luschan counted 53% of the Kurds as xanthochroic, deducing that originally the entire population must have been blonde. Zaborowski considered them the descendants of the Medes and an ethnic group whose original type was "the blond European, direct descendant of the ancient dolichocephalic race of the Neolithic of southern Russia." The Ossetians of the Caucasus, who still call themselves *Iron* (arya) and Ironistan to their country have around 10% blonde hair and 30% blue eyes. Particularly blond are those who live on the highest mountains, the "red catires" as they are called.

The large number of blond and blue-eyed people found in Kashmir and Punjab, the homeland of *Rig-Veda*, must evidently be connected with the migration of the Vedic Aryans. It is very likely that a certain Nordic imprint distinguished the nobility of the Aryan peoples many centuries later:

Buddha, son of a king, is called "the wise man with eyes the color of the flax flower" (which is blue); Alexander's sarcophagus shows us blond Persian warriors with blue eyes; Even today, Brahmins are distinguished by their whiter skin than members of other castes. But the spread of European anthropological characters is not limited only to Persia and India. Indo-European peoples have reached China.

In those territories of the Russian steppe from which the Aryans had left, "blonde waves that emerged from the Scythian-Sakic area, from the territory of the blond Europids of the Primordial Age, had their origin, which are attested by the findings of the cemeteries and by the Chinese annals, from the most ancient times" (Eickstedt 1936). Are the*wu-sun*and the*yue-chi*, whose blondism is described by Chinese writers; are the*It'll be*, mysterious town of the*Serike*, the Silk Road, whom Pliny knows are blonde and have blue eyes (*Naturalis History*VI, 88); They are the Tocharians represented blonde in the frescoes of the Turfan oasis, a town that preserves archaic Indo-European features and the name of the Baltic salmon: "these people were blonde: the Chinese annals attest to this... In Chinese history these people are called yue-*chi*and*wu-sun*and from them descend the blond Tocharians" (Eickstedt 1952, 126).

In general, a Europid anthropological influence is perceptible throughout northern China and also in Japan. This influence produces taller statures, narrower and less markedly Mongolian faces, as well as a pinker coloration. This is the so-called Manchu-Korean type, slimmer and well represented in the aristocracy.

In Italy and Anatolia, the arrival of Indo-European peoples at the dawn of the second millennium is characterized by an increase in the number of brachycephalians and average height. These Italic and Hittite Indo-Europeans stand out for their Central European type in relation to the thin and small Mediterranean dolichocephalians. They are the ones who bring blonde hair and tall heights to the Mediterranean coast (the average height of pre-Indo-European Italy is 1'57). However, during migration they have lost their dolichocephaly, mixing with alpine and dynamic groups in the Danubian area. : «The influx of the bearers of the string pottery culture, predominantly of the Nordic race, could only... have given shape to a stratum of conquerors superimposed on the stratum of the indigenous band pottery population, which from that moment "He spoke an Indo-European language." Regarding the compact mass of Mediterranean dolichocephalians, this brachycephalic infiltration of Hittites and Italics must be understood as the superposition of a Central European brachycephalic people (for example, that of central Germany) on a Mediterranean dolichocephalic population (such as that of Basilicata) (82).

These blonde towns that burst in with weapons in hand along the entire strip that runs from Italy to India impose themselves on more developed and refined towns due to their severity of life and their organization. Skillful inventiveness is characteristic of him (*Erfiundungsgabe*), a wise prudence (*Voraenklicheit*), an unwavering and silent heroism and also a harsh practice of selection (*harter Auslesvorgang*) whose last echo was the exhibition of handicapped children among the Romans and the Spartans, all qualities that Günther and Reche ascribe to the selection of the harsh icy winter: "...the powerful spirit of initiative, the heroic character and prepared for action , the prodigious perseverance in the fulfillment of a duty, the generosity, the development of strong personalities, the exceptional inventive capacity, the consideration and the no less important measured coldness; all these eminent characteristics, formed through a selective process, must be interpreted as the racial result of the harsh conditions of glaciation..." (Reche 1936, 294-95).

Like the first great Indo-European migration, arising from the Saxo-Thuringian area, the second, the Illyrian migration originating in the German lands to the east, must have had a Nordic character. The Urn Fields have provided us with cremated bones, but the culture of Aunjetitz, the original matrix of the*Urnenfelder* , covers with its mounds skeletons of the Nordic race, and the Illyrian cemeteries of the Hallstatt period once again provide Nordic finds. The Glasinac cemetery in Bosnia still provides in the 8th century BC, over 2,000 excavated tombs, 50% of Nordic skulls, 30% of Dinaric skulls and the rest Mediterranean. Even in the times of the Roman Empire, the Illyrians were considered corpulent, upright and courageous. Of eight emperors of Illyrian origin, seven had blonde hair: only Julian was dark.

But in the movement of the Illyrian migration, which extends from the Danube, the Italic peoples (Latins and Faliscans), the Veneti and the Dorians are present. It is very probable that this migration has spread Nordic racial characteristics to the Alban mountains and the heart of the Peloponnese: «I am... convinced that especially in the Illyrian migration that occurred around 1200 BC there was an irradiation of Nordic blood, because the area "The nucleus in which this diffusion originated was the culture of the Lusatian Urnfields" (Stauffenberg 1941, 336).

It was Reche who observed that the Greeks would never have adopted the word rainbow (*iris*) to designate the iris of the pupil (as the Germans:*Regenbogenhaut*« iris») if they had had dark eyes. Just a

people with blue, or gray, or green eyes could call the eye a rainbow: the original lineage of the Hellenes therefore belonged to the Nordic race.

In Greek sources adjectives are frequent *xanthòs* and *xoutos* blonde (83), *pyrrhos* fawn and *chrysoeides* golden, referring to the hair of gods or men, an adjective that corresponds perfectly to the Latins *flavus, fulvus* and *auricomus*. Equally widespread are expressions such as *chrysokarenos* «blonde head" or *chrysokome* « golden hair. The same progenitor of Ionians and Achaeans was Xoutôs, "the blond one", brother of Doro and son of Heleno, mythical founder of the Hellenic lineage. Some authors have linked the large number of blonds found in the Vardar Valley with Hellenic migrations, but, nevertheless, it should not be forgotten that this path was later traveled by Slavic tribes.

As has often been pointed out, Homer's heroes are blonde: Achilles, the model of the Achaean hero, is blonde like Siegfried, blondes are said to be Menelaus, Rhadamas, Briseis, Meleager, Agamedes or Hermione. Helen, because she is fighting in Troy, is blonde, just like Penelope in the *Odyssey*. Peisandro, commenting on a passage from the *Odyssey* (IV, 157), describes Menelaus as *xanthokòmes, mégas én glaukòmmatos* «blonde, tall and with blue eyes"; Karl Jax (1933) has observed that among Homer's gods and heroines there is none who has black hair. Odysseus is the only dark-skinned hero, but the habit of describing blonde heroes is so ingrained that in two passages of the *Odyssey* (XIII, 397, 431) is also described as *xanthòs*. And, on the other hand, Odysseus is also distinguished by his psychological characters, especially by his cunning: Gobineau saw in him the hero in whose genealogy the blood of the Achaean warriors had been fused with that of the Canaanite mothers. However, the contempt of the Greeks of the Homeric period for the Levantine type is reflected in their contempt for the Phoenicians, considered "lying men" and "arch liars" (Iliad XIX, 288).

Among the Homeric gods Aphrodite is blonde, as is Demeter. Athena is, par excellence, "Athena of the blue eyes." The term used is *glaukopis*, which is also related to the symbolism of the owl, sacred to the goddess (*glaux* «owl": bright eyes, owl eyes), but what anthropomorphic meaning is equivalent to "the blue eyes": Aulus Gellius (II, 26, 17) explains *glaucum* as "grayish blue" and translates *glaukopis* by *caesia «die Himmelbläuaugige»*. Pindar completes the Homeric portrait of the goddess by calling her glaukopis and xanthà. Apollo is *phoibos* luminous, radiant and also *xoutos*. Hera, wife of Zeus and model of the Hellenic matron, is *leukolenes*, the goddess with snowy arms, a typical feature of feminine beauty of the Nordic race (84). Whites

arms, silver feet, pink fingers, along with other adjectives that evoke a light coloring, are frequent in Homeric poems: «Of the *Iliad* and the *Odyssey* It turns out... that at least the upper strata of a people who represent their gods as men of tall stature, with white skin and blue eyes must have responded to said racial image" (Günther 1967, 104).

Hesiod also tells us about blonde heroes and gods, Dionysus is blonde, Ariadne is blonde, Yolea is blonde. The connection of the aesthetic canons of the archaic era with the Nordic ideal is also documented in the importance given to stature: *kalós kai mégas* They are two adjectives that always go together. In the description of Nausicaa and Telemachus in the Odyssey it is noted that tall stature is almost synonymous with a noble birth. It is the same way of feeling as our Middle Ages, which painted all women blonde and demanded a large constitution as a condition of their beauty ("big, white, slender"), also as a consequence of the influence of an aristocracy of Nordic origin. , Germanic.

During the classical period names like *Leukéia, Leukothea, Leukos, Seleukos* (of *leukos* «white») refer to a light coloring, as well as *Phynnos* and *Prhyne* to white and delicate skin, as well as *Miltos, Miltiades* and *Milto. Galatéia* (of *gàla-gàlaktos* «milk") is "that of milk skin." Rhodope and Rodophis «the one with the rose skin». Names like *Xanthòs, Xuthìas, Xanthà*, as neither *Phyrros* fawn (of *pur* «fire») and *Phyrra «die rötlichblonde»*, wife of Deucalion and mythical progenitor of the human race.

It is very probable that the Dorian tribes, the last arrivals from the North, and in particular the Spartans, strictly separated from the people, must have retained Nordic characters for a long time: "The dominant Spartan stratum has remained pure in its blood, on which depends its exemplary greatness as well as its tragedy" (Stauffenberg 1941, 336). Still in the 5th century, Bacchylides praises the blonde girls of Laconia; two centuries earlier Alcmán, in the famous fragment 54, had sung of the young Spartan Agesicora "with a head of fine gold and a face of silver." Also the Spartan sporting habits, their habit of doing gymnastics with men, speak to us of a rough and athletic femininity more in line with young women of the Nordic race than with the Mediterranean ones. Eustace (IV, 141), bishop of Thessaloniki, commenting on a song of the *Iliad*, he remembered that blonde hair was part of being Spartan. The so-called Lacedaemonian Trench has provided us with skeletons of thirteen Spartans belonging to the garrison left in Athens after the Peloponnesian War: three are very tall men (1'85, 1'83, 1'78), while the rest have a height above average, the smallest measuring 1'60.

Breitinger, who has studied these skeletons, finds in them at least a strong Nordic imprint. Let us remember that Xenophon pointed out the tall stature of the Spartans.

Also the Ionian lineages, despite having resided for a longer time on the shores of the Mediterranean – a fact that had led to a notable mixture of the Nordic element with the Western-Mediterranean – must have preserved, especially among the aristocracy, a certain Nordic ideal. In the Dypilón cemetery, from the geometric period, there is an increase in Central European brachycephalians at the expense of Mediterranean ones. It should not be forgotten that Geometric was born in Attica exactly as Gothic does in France and it would be as foolish to affirm that France was not Germanized just because the language continued to belong to the Latin stock as it would be risky to maintain that the Doric migration did not reach Attica.

In the 7th century, Solon tells us about Critias – Plato's ancestor – with blonde hair,*xanthothrhix*, and Plato himself in the*Lysias*and in*The Republic*It tells us about blondism as something not especially rare. The tragic men of the classical period, and particularly Euripides, present us with a large number of blonde heroes and heroines. In*The Coephoras*of Aeschylus (v. 176, 183, 205) the blonde Electra finds a blonde hair next to her father's tomb and, a little further on, she notices the print of a particularly large foot, deducing that it must be her brother's. Ridgeway was the first to consider that the saga of Electra preserved an echo of the contrast of a Nordic aristocracy much higher than the Mediterranean people (85).

In the Electra of Euripides (v. 505 et seq.) we learn that blonde hair was characteristic of the Atrides and in*Iphigenia in Tauride*, Iphigenia (52/53) remembers her father Agamemnon "with his blonde hair flowing on his head." Euripides himself presents Heracles, Medea and Harmony as blondes.

Sieglin has observed that on the levels of the Acropolis below that corresponding to the destroyed destruction, statues with hair painted yellow or red ocher and pale green eyes are constantly found: among them the famous "blonde ephebe." In general, throughout the classical period the use of dyeing the hair of statues blonde was maintained: Philostratus, in his book on painting (*Eikones*), writes that "the painting paints one eye gray and the other blue or black, the hair yellow or red or gold." Likewise, the enormous Athena Parthenos that stood next to the Parthenon was blonde, it having been observed that chrysoelephantine art arises to represent a fundamentally clear humanity. The type represented by Hellenic plastic art is essentially Nordic: «In the male figures, the greatness of spirit (*megalopsychia*) of a human type

superior and capable of a dispassionate contemplation, in the feminine ones of noble restraint, the harsh and modest disdain of a noble soul of the Nordic race" (Günther 1967, 204).

The Tanagra statuettes, studied by Sieglin, also have 90% blonde hair, which should not surprise us too much if Heraclitus Critical still in the 2nd century wrote about the women of Boeotian Thebes: "They are due to the great size of their bodies and the cadence of their movements the most perfect women in Hellas. They have blonde hair that they wear braided on their heads" (*Bios Hellados*I, 19). A particular blondism of the Theban women will not seem strange if we consider the Thracian penetration in the Aeolian area, following the Doric migration, and linked to the introduction of chivalry, whose linguistic features can be seen even beyond the Adriatic among the Iapygi. Theodoris of Syracuse (*Palatine Anthology* VII, 258 c) describes the girls of Boeotian Larisa, who cut off their blonde hair for the death of a fellow citizen. Aeolian colonization must also have spread Nordic characters if we remember that Sappho calls her daughter Cleide.*chryseos*(fragment 82). Sappho herself is called by Alcaeus (fragment 63)*ioplokos*, "with a mane of violet", which is usually translated as brunette. In reality, as Sieglin has shown, before the 4th century, a time that marks the drying up of Hellas and the disappearance of the forests, in Greece there was only the yellow species of violet (viola biflora), the same one that today grows in Bavaria and in Tyrol. Consequently,*Ióplokos*should be translated as blonde: that Sappho was small and black (*mikrà kai mélaina*) is a late legend (Sieglin 1935, 63-64).

The sources that describe Dionysus, tyrant of Syracuse, blond and with freckles on his face could also suggest that the Hellenism of Sicily had a Nordic character. In general, the mention of so many blondes among the figures of a certain trait validates Sieglin's idea that "*blond galt als vornehm*» ("blonde equals elegant").

Furthermore, in the 5th century blonde hair must have been perceived as something typical of the true Hellene if Pindar, in the 9th*Nemean Ode*(v. 17), addressing the Argives present, praising the "blonde Danaans." On the other hand, still Callimachus (*Hymns*V, 4) could exhort two centuries later to the women of Argos: "Hurry, haste, O blonde Pelasgians!" Bacchylides, in an ode dedicated to a winner of the same Nemean games, praises the mortals, men of the entire Hellas, who "with the triennial crown collect the fair heads." Bacchylides himself, in a fragment (V, 37 et seq.), mentions the "blond victors",*xanthotricha nikasanta*. The magnificent classical art, dating from this century, has portrayed the tall type, with fine and regular features that corresponds to the

Nordic breed and which can currently only be found in a compact form in some rural regions of Sweden. The Mediterranean breed also has regular features, but is small in stature, while the more energetic modeling of the nose and chin typical of the classic physiognomy refers us to the Nordic breed:

Aristotle still writes in his Nicomachean Ethics that beauty requires a large body; A small body can be said to be graceful and harmonious, but not truly beautiful. This small and graceful body is essentially the Mediterranean, as it appears to men with a Nordic feel. For Nordic sensibility, the physical and spiritual content of the Mediterranean race is not enough to achieve true beauty because a certain inner gravity is required, a greatness of spirit that was synthesized by the Greeks of Nordic feeling in the concept of megalopsychia... The figure Mediterranean will always appear to the Nordic man's gaze too light and too inconsistent for its features to be admired as "beautiful" (Günther 1967, 103).

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Nordic are the *metriotes*, the measured dignity, the *enkràteia*, self-control, *sofrosyne*, conscious rationality, in which the Greek spirit recognized its deepest essence. The Apollonian and the Dionysian, the two poles of Hellenic civilization explored by Nietzsche, are nothing other than the Nordic soul of the Indo-European elites and the overflowing sensitivity of the Mediterranean people:

«Dionysiac is the enthusiastic, the overflowing, the noisy pleasure and the untamed ferocity of the ancient Mediterranean; Apollonian the high feeling, the prudent action and the measured decision of the North" (Schuchhardt 1941, 340).

However, it is precisely in the 5th century, the extreme balance of the Greek spirit, when the balance tips. The crisis of the aristocracies had been brewing for at least a century before and Theognis - who in a fragment remembers his youth when "the blonde curls covered his head" - had cursed the mixture of blood, the ruin of the ancient lineages. . The Athenian ruling stratum was in the process of denorization due to the influx of Metec, plebeian, and Levantine blood. The consequence was that the best Athenians turned their gaze towards the Spartan model. Xenophon, without further ado, settled in Sparta. Plato laconized his *Republic*, where an elite of leaders was educated like the Spartiates and in which the new state was based on eugenics (uniting the best with the best, suppressing the handicapped, etc.), the final ideal being configured "as the education of the children according to the model of the perfect man and the direction of the State by a group selected for this purpose. But Sparta did not overcome the Peloponnesian conflict unscathed, which mortally wounded the warrior nobility to the same extent that the Second World War did to the German one: "It is an easily verifiable fact that the Peloponnesian War had contributed considerably to the elimination of the noblest blood – and in the case of the Lacedaemonians it was the most precious blood of the Nordic Spartiates" (Stauffenberg 1941, 336). In the battle of Leuctra, the Spartans were finally bled to death, to the point that that Spartan was able to respond to the Theban soldiers who, once entering Sparta, asked "Where are the Spartans?": "They no longer exist, in case Otherwise you would not be here.

The 4th century is still a time of splendor. But in its light there is something outdated and refined, something that separates the delicate grace of Praxiteles' Hermes from the bitterly heroic figures of archaism or the maturely solar figures of the 5th century. The Mediterranean element speaks again: "The soft and delicate disposition ", so to speak, a disposition towards the idyllic (Praxiteles), the refined abstract sensitivity of a superficial corporeality" (Stauffenberg 1941, 340), in all these characters the presence of a lighter and graceful human species has been justly recognized.

Faced with such a strongly denorderized Hellas, it is not surprising that at the end of the 4th century hegemony passed to peripheral regions, to Macedonia. The Macedonians, blood brothers of the Dorians, whose name probably means "the tall ones", had to preserve, along with a patriarchal monarchy and peasantry, the Nordic severity of their origins. Alexander, with his bright blue eyes, with his skin so pink and delicate that you could see his blush even on his chest, is a Nordic figure. The Macedonians constituted the last reserve of Hellenism that allowed – in the declining phase of their culture –

expand their civilization throughout the East. For a long time a certain Nordic physiognomy must have been preserved among the Macedonian aristocracy. Stratonica, daughter of Demetrius Poliocetes and wife of Seleucus I, was blonde, like Ptolemy Philadelphus and her sister Arsinoe, "similar to the golden Aphrodite." Throughout the Hellenistic period, the feminine ideal continued to center on blonde hair. This is attested by the poets (Apollonius of Rhodes, the Palatine Anthology, etc.), the famous epigram "Eros loves the mirror and the blond hair", as well as the fact that all the high-ranking heteras of the Hellenistic era (Dóride, Calliclea, Rodoclea, Lais) were blondes: "The phrase... gentlemen prefer blondes is also valid for the male world of the Hellenistic cities" (Günther, 1967, 255).

Wilhelm Sieglin, who took the trouble to compile all the passages from Greek sources that talk about eye and hair color, has been able to demonstrate that of the 121 characters in Greek history that the authors describe to us Their physical characteristics, 109 are blonde and only 13 are dark-skinned. Sieglin himself has compiled descriptions of the characters of mythology: of the divinities, 60 have blonde hair and only 35 are dark (of which 29 are marine or underworld figures); Of the heroes of the sagas, 140 are blonde and 18 have black hair; Of the poetic characters, 42 are blonde and 8 are dark-skinned (Sieglin 1935, 81, 99-100, 136, 138). From all this data it would be abusive to deduce that in all periods of Greek history blondes have constituted such an overwhelming majority. But the truth is that they were numerous and, above all, they set the tone for the ruling class.

The Hebrew doctor Adeimantus, who lived during the times of the Roman Empire, provides us with news that would confirm that the Nordic ideal characterized the true Hellene until a very late period. Writes (*Physiognomika*11, 32): "Men of Hellenic or Ionian stock who have remained pure are of fairly tall stature, robust, with a solid and slender build, with light skin and blonde hair... The head is of medium size and the body hair tends towards the blonde, being fine and delicate. The square face, the clear and luminous eyes..." However, the Roman Manilius included the Greeks among the*coloratae*people With the disappearance of natural blonde hair, conventional means of hair dyeing became fashionable,*xanthismata*. The verb*xanthìzestai*, to dye blonde, came to mean adorning oneself, the "beautifying" par excellence. However, these were not the instruments that could stop the process of denording of the Hellenic world.

The Hellenic type was doomed to extinction. He succeeded him*graeculus*, the cunning slave, the cunning rhetorician, the trafficker or the tourist guide, characterized by that Levantine cunning that made the Romans consider them "inferior."

When Greece headed towards de-Nordification, the other pool in which the Indo-European wave of 1200 had accumulated would still remain intact, and Italy succeeded Greece in the leadership of classical civilization.

The spread of the Italic languages – and among them Latin – by a relatively "clear" racial type is plausible given their origin from the Central European area. Despite the protests of good old Sergi at the end of the last century ("the true Italics are the Neolithic Mediterranean indigenous people"), recent anthropology has recognized the connection between the Italic languages and the xanthochroic type (from the Greek *xanthòs* «blonde" and *chròes* "coloration"). Livi, the military doctor who carried out the first anthropological studies in Italy on the villas of 1867-70, had noticed two areas of Blondieism, one in northern Italy (particularly in western Lombardy) that he related to the Longobard migration and another weaker along the Apennine arc, attributable to the oldest Italic migrations.

G. Sera writes in the *Italian Encyclopedia* (at the entrance *Italy, Anthropology*): «But the most singular fact that the two Livi maps reveal... is the presence of a strong xanthochroic component throughout central and especially eastern Italy: Umbria, Tuscany, Abruzzo and the eastern and northern regions of Italy southern, Molise, Benevento, northern Apulia and the eastern and northern parts of Lucania. From that area, the dispersed concentrations of this type that are found in the other areas of the peninsula and in Sicily would radiate... The location of the largest concentration of this type suggests that it came from the north and east, that is, that it has descended through Italy following the Adriatic coast without penetrating the Podan plain, but - an even more important deduction - it seems that as it descends towards the south it settles on the other side of the mountains. One could think of an original preference for this environment due to the lower resistance of this type to the hot climate of southern Italy or also because this type, once widespread along the coast, has disappeared due to a selection process with eliminative consequences. In any case... it is evident that this type must have pushed towards peripheral areas a dark and brachioid population, which there is reason to believe is native to the region...

It is very likely that this xanthochroic type descended into Italy during the Iron Period, if not earlier, and that it was a carrier of the Aryan language. The prehistoric series of Alfedena abundantly contained this type.

That the Italic peoples – and among them the Romans – were distinguished by a greater Nordic imprint than the people who had their roots in prehistory.

Mediterranean could be demonstrated by the distance between the Latin-Italian national character on the one hand and the Etruscan on the other, a difference all the more notable if the proximity of both peoples and their community of civilization is taken into account. The Etruscans, with their culture full of vitalism and color, with their sensual intuition of the world, now gloomy and now joyful, are contrasted with the rigid, harsh, quiritarian severity of the Latin and Sabellic peoples, a consequence of a *ethnos* different.

An important interpreter of Antiquity has summarized the Etruscan character in this way:

«Etruscan was the joy in the pleasures of existence, in banquets, in women and beautiful adolescents, in scenic games, whether cruel or comic, in the fight of gladiators, in the circus and farce, in indolence, kind and contemplative... but Etruscans were also the chivalric hero and the individual combatant, who longed for adventure and fame, profoundly different from the obedient and disciplined soldiers of the Roman formation. And just as Etruscan life developed in the opposite tension between laughter and cruelty, of sensual pleasure and adventure, of distracted indolence and heroic assertion, it did so in the opposition between knight and lady: the woman dominated over the man in the house and also took part in public life. A feminine vision of the world is expressed everywhere in Etruria..." (Altheim 1961, 259).

The "Dionysian" element, the "overflowing enthusiasm, pleasure and unbridled cruelty of the ancient Mediterranean" that Schuchhardt had confronted with the "high feeling, prudent action and measured decision of the North": In Italy the Etruscans represent the "anticlassical" pole in the same way as Orphism in Greece.

Against the sensual vitalism of the indigenous populations stands the ethos of the peoples descended from the North. Are the *duri Sabini* (Propertius 11, 32, 47) with the *rigidae Sabinae* (Ovid Amores 11, 4, 15). *Fortissimi viri, severissimi homines* (Cicero *Pro Ligario* 32; in *P. Vattinium* 15, 36), progenitors of strong generations of soldiers and peasants (*rusticorum militum*). They are the Romans with their severe, dry, impersonal uniforms, the Latin generations of the republican period who took up arms against Hannibal before the blond hair – flava lanugo – turned their cheeks blonde (Silio Italico, *Punica* 11, 39), the blond-headed Roman soldiers (*xanthà kàrena*) whose echoes resonate in the *Sibylline Oracles* (XIV, 346):

«In the senate of the republican era and from the fifth to the first century, the Nordic essence has always proven to constitute the preponderant and determining force; luminous audacity, dominated attitude, concise and tight word, good resolution

thoughtfulness and a bold sense of mastery. In senatorial families, especially in the patriarchate and later the *nobles*, the idea of the true Roman was manifested and attempted to be realized, as a particular Roman incarnation of Nordic nature. In this human model, the ethnic virtues of the Nordic imprint prevail: virility, *virtus*, the value, *fortified*, the wise reflection, *sapientia*, the formation of oneself, *discipline* , the dignity, *you gravitate*, and the respect, *pietas*...in addition to that measured solemnity, *sollemnites*, which the senatorial families considered as something specifically Roman" (Günther 1929, 82).

Sieglin and Günther have maintained that these spiritual characters rest on a very precise racial substance.

The Latin onomastics attest to a certain frequency of Nordic characters. «*Ex habitu corporis Rufos Longosque fecerunt*», «because of the physique they called Rufus those who had red hair and Longo those who were tall»: This is how Quintiliano remembers the origins of proper names.

Sieglin provides a long series of *Flavii, Flaviani, Rubii, Rufii, Rufini* and *Rutilii*. These names seem to have been traditionally typical of the people Julia, Licinia, Lucretia, Sergia, Virginia, Cornelia, Junia, Pompeii and Sempronia: that is, in the large part of the Roman ruling class. The family of *Ahenobarbi* (copper beard) traced this name back to the legend according to which two young men, messengers of a divinity, had touched the beard of a Roman warrior that had turned red. L. Gabriel de Mortillet supposes that *rutilus*, with a meaning of fiery blonde, has been used especially by men, while *flavus*, a softer blonde, has in turn been by women. The adjective usually used for the blue of the eyes is *caesius*, where names like *Caeso, Caesar, Caesulla, Caesilla, Caesennius* and *Caesonius*. Still the Historia Augusta (Aelius Versus 2, 4) explains Caesar through *caesius*. For gray eyes the adjective was *ravus*, whence names like *Ravilia* either *Ravilla*: *Raviliae to ravis oculis, quemadmodum to caesiis Caesullae*. The names *Longus, Longinus, Magnus, Maximus*, as well as *Macer, Scipio* (cane) refer to tall statures. *Albus, Albinus, Albius* indicate a light color. In an appendix to *Incerti auctoris liber de praenominibus*, from the Tiberian period, it is read that girl names like *Rutilia, Caesella, Rodocilla, Murcula* and *Donkey* They designate light hair and complexions. *Murcula* comes from *murex*, purple, *rhodocilla* from Greek *rhodax*, pink, *Donkey* –like *Burrus*- from Greek *pyrros*: all *color duct*.

A saying that Horace has transmitted to us could also indicate that the physical type of the Romans, at least during the republican period, must have been quite

northern:*hic niger est, hunc tu Romane, caveto!*«"From what is black, protect yourself, Roman!", a saying that expresses a spontaneous prevention towards the excessively dark-skinned individual who has not lost his relevance today. On the other hand, the belief that at the moment of death Proserpine cut off the dying man's blonde hair that everyone should wear on their heads (*Aeneid*IV 698, *nondum illi flavom Proserpina vertíce crinem abstulerat*) could only have been born at a time when blonde hair was common among the Romans.

Sieglin, who has reviewed the sources relating to the physical characteristics of the ancient Italics, writes that along with 63 blondes, only 17 dark-skinned ones are mentioned. Still in the paintings of Pompeii 75% of the images portray clear individuals. Always according to Sieglin (1935, 53; 136; 101). 27 Roman divinities are described as blonde and only nine as dark. In particular, Jupiter, Mars, Mercury, Minerva, Proserpina, Ceres, Venus and allegorical divinities such as Pietas, Victoria, Bellona are often depicted with blonde hair. 10 characters in ancient legends are blonde while there are no dark-skinned ones. The same can be said of the poetic personalities: 17 blondes and two brunettes.

The sources have transmitted us the Nordic characters of various characters in Roman history. Red-haired and blue-eyed was Cato the Censor, a personality in which all the ancient Roman virtues seemed to have been incarnated. Blond and blue-eyed was Sulla, the restaurateur. Augustus, the founder of the Empire, appears to us with straight blonde hair, light eyes and a phlegmatic appearance. César had black eyes and hair but very white pigmentation and tall stature.

The physical ideal of a people is expressed in the ideal of its poets. Tibullus sings to a blonde Delia, Ovid to a blonde Corina and Propertius to a blonde Cynthia. A girl who was too black was not to be prized when Ovid (*Ars Amandi*11, 657) suggested that*If nigra est, fusca vocetur*. The greatest praise is always dedicated to the*candida puella*. Juvenal tells us about the flava*puella*Ogulnia of noble lineage.

The Aeneid is of great importance for its celebration of origins, which makes Virgil an "archaeological" poet, "in a kind of passion for the style of the ancient Romans, in an exaltation of Latinity." In the Aeneid all the characters are blonde: Lavinia (*Aeneid*, XII, 605:*filia prima manu flavos Lavinia crinis et roseas laniata genas: flavos is preferable to floros*), Aeneas, reflecting his nobility in his face and hair like ivory surrounded by gold (Aeneid I, 592:*quale manus addunt ebori decus, aut ubi flavo – argentum Pariusque lapis circumdatur auro*), the young Iulus, Mercury in his appearance (Aeneid IV, 559:*Et crinis*

Flavos et membra decora iuventa), while among the warriors there is a *fluvus Camers* of Ausonia nation (X, 562, all the more remarkable since none of the remaining warriors or the characters of the Aeneid are said to have black hair. Even the Carthaginian Dido is blonde (IV, 590: *flaventisque abscissa commas*), so great is the tendency to see ancient heroes and heroines surrounded by a cloud of original blondism. Likewise, in the *Fastos* by Ovid, composed with the same archaeological and commemorative intention, heroes and heroines of Roman Antiquity appear blonde to us. Lucretia is blonde when she attracts Tarquin (*placet shape, niveusque color flavique capilli*, II, 763), blond Romulus and Remus, sons of Mars:

Martia ter sinuses proles adoleverat annos
et suberat flavae iam nova barba comae

(III, 60).

Sieglin (86) has written: «The Hellenic and Italic invaders were, according to the numerous testimonies we have, blonde. Blonde is the majority of people whose physical appearance has been described to us; In particular, it was the members of noble families who were distinguished by the light color of their skin and hair. In all periods of classical antiquity, blonde had the meaning of distinguished.

The golden age of Nordic Romanization extends from the origins to the end of the Punic Wars. It is the time of the aristocratic republic, arising from the patriarchy and the best elements of the plebs. This is the time when Ennio could write *moribus antiquis res stat Roman virisque*, in which Roman values still rested on an adequate racial basis. The ideal of *probes*, of the integritas, that of the *vir frugi*, of the *vir ingenuus*, in which *simplex* was still considered praise is hardly reducible to a southern standard: "The essence of the true Roman, the *vir ingenuus*, is not explained in the light of the southern soul, of the pre-Italian southern populations of Mediterranean race, who must have constituted the majority of the ancient plebs, or at least the plebs of the capital (*urban plebs*)» (Günther, 1967 b, 92). This primordial republican ideal of a severity of behavior derived not from abstract precepts but from a noble nature of Nordic blood, has been synthesized by Propertius in the figure of Cornelia, daughter of Africanus:

Mihi natura dedit leges a sanguina ductas

(IV, 11)

Already in the second century before our era, traces of decadence are perceptible. It is about the depopulation of the countryside, followed by speculation, and the high price paid in blood by continuous wars. The struggles for agrarian reform, the Gracchi and the ever-increasing difficulties in second-order military expeditions such as Numancia or Numidia have their origins here. In the time of Pyrrhus and still in that of Hannibal, the Romans had been able to line up as many troops as they wanted on the battlefields. "The Romans - writes Plutarch - filled the gaps in their ranks without effort or delay as if they drank from an inexhaustible fountain." In the second century the peasantry was already showing signs of exhaustion. But with the disappearance of the Italian peasantry, of the strong peasant generations that had been the wall against Hannibal "before the blond hair covered his cheeks", the de-Normanization of Romanization began.

At the same time, contacts with decadent Hellenism, with the Levantine East, brought the first seeds of disintegration to Rome.*Syria prima nos victa corrupt*, Floro acknowledged (*Epitome*I, 47). Already in the middle of the 2nd century the number of slaves equaled that of the Italics with incalculable consequences for the transformation of the Roman national character. The type of the Levantine brought slave and emancipation, of the freedman of an ignoble race but rich and powerful, comes more and more frequently to the Roman scene, to dominate it in an incontestable way during the centuries of the Empire. Syrians,*graeculi*, Hebrews – *nationes natae servituti*–according to the severe Roman judgment, they are increasingly numerous, together with the decadent influence of the brilliant Hellenistic civilization. "Our citizens look like slaves from Syria - said Cicero's grandfather - the better they speak Greek, the more corrupted they are." "These accuse, of whom Italy has not been a mother but a stepmother!" Scipio Nasica had said in front of the tumultuous crowd of the forum, an imported crowd.

The Roman type of Italic lineage was succeeded by an anonymous mass that was increasingly Mediterranean and Levantine. The portrait allows us to observe the appearance of increasingly clearly Levantine types – especially bankers and businessmen – who contrast with the noble Romans with a Nordic or Nordic-Dynamic imprint. The strongly dark and, therefore, barely European type that currently characterizes a good part of the Italian population –*color iste servilis*, said Cicero - can be traced back to the invasion of oriental slaves,*Asiatici Graeci*, from the last republican and imperial periods. The transition from the Republic to the Empire finds an explanation in the fact that this mass could not offer support to the old republican aristocratic institutions and was in need of a lord.

The Roman imperial order was destined to rule for another few centuries – also because republican Rome had cleared the field of all possible competitors in a picture of splendor but also with the awareness of a growing putrefaction of society. Augustus' borders will not be expanded in almost four centuries of Empire. After the end of the 1st century AD, the cultural flourishing declined, perpetuating an Alexandrian academicism. The philosophy of this time is stoicism, the proud and desperate individualism of a Nordic soul that closes itself in the face of an already denordicized society that cannot offer support.

Bad homines never terra educat atque pusillos, lamented Juvenal XV, 70). In fact, the minimum height of the imperial army had dropped to 1'48, increasingly contrasting the*Romanum brevitas*with the*germanorum proceritas*(Vigezio, 1, 1). However, despite the fact that the last people who could trace their origins to the Latins of the Alban mountains, among them the Julius, became extinct at the dawn of the Principality ("the disappearance of the last historically demonstrable Nordic immigration occurred in the 1st century"), a certain Nordic imprint must have been present among the members of the ruling class of the Empire. One could make a long list of blond Caesars: Augustus, Tiberius, Caligula, Nero, Titus, Trajan, Claudius Probus, Constantine or Valentinian. Blonde hair was always prized as elements of feminine beauty.
– Poppaea was blonde – and Roman women dyed their hair (*summs cum diligentia capillos cinere rutilarunt*, Valerius Maximus, II, 1, 5) or wigs made from the hair cut from Germanic prisoners were worn. But the reality was that the Empire was slowly undergoing a process of total orientalization.

The Empire's ability to govern itself over the centuries was due to the strength of the political-spiritual form created by Rome. A spiritual form is created by a certain racial type, but, at least in part, it survives it, as long as it finds a matter that has a minimum proportion of said blood. But once the last drop of originary blood has been lost, only an empty form remains, incapable of influencing a completely different human matter. The arc of Romanization is comprised between two statements:*moribus antiquis res stat Roman virisque*, in which the Republican era had affirmed the availability of an adequate racial substance and*mores enim ipsi interierunt virorum penuria*, with which Romanization admitted its inability to perpetuate itself in an already oriental human environment.

The old Italian peasantry with a Nordic imprint, almost extinct (the desolation and depopulation of Italy, the*vastatio Italiae*, is a common theme in the advertising of the

imperial period) could be replaced until the second century AD by the Romanization of the colonists of the provinces and peripheral colonies. Later, this flow of provincial Italicity from which Trajan, Hadrian or Marcus Aurelius had emerged was also exhausted. Orientalization advances unstoppably at a speed witnessed by both the spread of Greek names and the successes of Christianity. Christianity, emerged from the bowels of the Jewish nation - *multitudo iudaeorum flagrans nonnunquam in contionibus, civitas tam suspiciosa et maledica*–It comes from the East, asserts itself in the eastern provinces and finds resistance in the European part of the Empire, with the exception of the maritime regions conquered by orientalizing cosmopolitanism. With Christianity, a new Eastern physical ideal also spread, visible in mosaics and hypogeums (87).

The last Nordic and European resistance against the orientalization of the classical world – the excessive penetration of foreign elements into the Roman Empire through the diffusion of the conception of life and religiosity of the East – was carried out by the Illyrians, this people of blond and corpulent soldiers, who would give Aurelian, Decius, Diocletian to Rome. It is the reaction, under the sign of the Unconquered Sun, of the provincials, of the Europeans, of the legionaries against the levantinization of the Empire and Christian-cosmopolitan civilization. It constitutes the last bastion of paganism against the demagogues of the East, in addition to the defense of the *danarium*Roman and the Italian petty bourgeoisie against the gold of the East. The devaluation and transfer of the capital to Constantinopolis, in the heart of the Christian and anti-Roman East, signal the end of European Romanization of Nordic lineage. In vain the poet Prudentius versified the hope that the Empire would be renewed and that the hair of the Dea Roma would once again be blonde (*rursus flavescere*): Indo-European Rome had ceased to exist.

Paradoxically, the Empire will survive for another century thanks to its staunchest adversaries, the Germans. Just as the Italic Romanization was followed by the Italian-provincial Romanization of the Principality, and in the same way that this was followed, in the middle of the 2nd century, the Illyrian Romanity of the legionaries and garrisons, in the last century of Rome it took It forms a Roman-Germanic identity, whose echoes reach even Theodoric.

The Roman army of the 4th century is completely Germanized, its generals being Germans, from Stilicho to Aetius, while on the banners of the legions preserved in the*Notitia Dignitatum*The runes of the sun and the deer appear: the primordial symbols of the Valcamónica return for a moment still in the twilight light of Roman splendor (Altheim 1960, 146). It is significant that for these Germans the word "Roman" had come to have the meaning

of "coward" and "unfaithful." The Roman is then, in the current meaning, a small, black, gesticulating, cunning and clever human type, but also vile and false, exactly as the Roman appeared.*graeculus*in the eyes of the Romans of the republican period, and as Plato, in turn – in a Greece not yet denordinated – had described the Syrians and Egyptians. This transfer of meanings can illustrate better than any other example the descending parable of classical civilization. The Greek and Latin-speaking peoples in the 5th century AD preserved the linguistic heritage (*Sprachenerbe*) of the Hellenes and Indo-European Italics, but not blood (*Blutserbe*) (88).

The Germans first settled within the borders of the Empire as colonists and federates. They took possession of the lands then depopulated and disconnected from the few urban and maritime centers dependent on the East (Rome, Ravenna...). They were welcomed as soldiers, settlers, peasants, and later – when the biological and spiritual exhaustion of Romanity was too great to remain hidden by the residual myth of Rome – they imposed themselves as leaders, defenders and lords. But with the Germans, the same Nordic element that had already straightened southern Europe in a "European" sense re-entered the Mediterranean basin with the Germans. Scandinavia is once again the mother of peoples -*Scandia insula quasi vagina populorum velut officina gentium*- Goths from Västergötland, Burgundians from Bornholm (Burgundholmr), Vandals from Vendyssel. Once again Germany is the mother of blonde nations: the blonde Indians, Persians, Hellenes or Italics were succeeded by the blonde Franks, Lombards and fat ones who are going to provide new blood to the exhausted *Romania*.

A new cycle of civilization is born, the Romanesque-Germanic civilization of the West: Romanesque, no longer Roman, because the Latin peoples have also been transformed in their substance by the Germanic contribution. A new Nordic elite "bleeds" Europe with its blue blood, "blue blood", just as the pink skin that reveals the veins of their Visigoth lords appears to the dark populations of Hispania. They are the children of the blondes, the*beni asfar*: this is how the crusaders appear in the eyes of the Arabs who, paradoxically, reverse the East-West movement, reversed by Constantine eight hundred years before, striking in Islam that magical-Arabic culture that precisely with Christianity had launched itself to the conquest of Europe (89). They are the German knights -*decor flavae Germaniae*– that with the Holy Roman Empire they once again raise the imperial symbol of the West.

Annotations

76. (*)And recently by Lothar Kilian (1988, 140-146). On the belonging of the primitive Indo-Europeans to the Nordic race, see the chapter dedicated to the physical anthropology of Kilian (1988, 121-153 and 1983).

77. Otto Reche (1936, 294): «I am of the opinion that we must look for the territory of origin of the Nordic race and of the human type that emerged from it, in central and especially western Europe of the ice age, rich in precipitation, poor in sun and cold. In today's north-western Europe, with its equally sun-poor, cold and humid climate, the Nordic race feels at ease..."

78. Gustav Kossina (1928): «The Nordic dolichocephalic race must have developed from these two races of the Upper Paleolithic, the Cro-Magnon and the Aurignac-Chancelade, during the first Neolithic or the Mesolithic, which follows the glaciation and is considered the beginning of the recent Stone Age.

79. Eugene Pittard (1924, 261): «The men who carved flint knives belonged to the race of elongated skulls. Is it not true, then, that this ethnic type is maintained and increased, naturally, in subsequent eras until the dawn of historical times? And is this finding not in flagrant contradiction with the archaeological theories that would like every new civilization that appeared in Scandinavia to correspond to a replacement of the preceding population (but what would have become of this one?...) by that provided by the most recent culture?

80. When M. Gimbutas wrote the work to which this quote belongs, he still proposed the existence of a hypothetical more or less homogeneous Kurgan culture that would have included the ocher tuba culture or the steppe pit culture, as a culture of origin, along with the cultures of globular anaphora and string pottery. Currently this is absolutely unsustainable (see notes 35, 36, 37 and 40). Of the cultures mentioned as belonging to the Kurgan peoples, Fatjanovo and the naviform axes constitute simple regional groups of horned pottery and the racial type of the former is closely linked to the chordate groups of the North European plain, especially the Poles, while the Baltic string pottery groups are with northern Germany and Scandinavia. The appearance of related types in the steppe territory corresponds to the catacomb period, greatly influenced by rope pottery (Shwidetzky 1978, 249-251, Klejn 1969).

81. Hermann Grassmann,*Wörterbuch zum Rig-Veda*(1648 et seq.)

The etymology of*hari*goes back to a root **ghel-gwhel*, with a meaning that oscillates between the yellow color of gall (very alive in the imagination of animal sacrificers) and the yellow-green of pastures, known by a civilization of winners, which was later extended to the name of the splendor of the gold.

In Latin (the voiced labiovelar **gwh*produces fa word beginning) we have*fel*«gall", *flavus*«blond",*fulvus*«pinkish" and also*gilvus*«honey yellow. In the Celtic languages we have Irish*gel*«resplendent" and the Welsh*glain*«jewel". In German we have*gelb* «yellow" and*Gold*«gold". in Lithuanian*geltas*«green", in Latvian*zelts*«gold", which corresponds perfectly to the Thracian gold,*zelta*, which Greek sources have transmitted to us. in greek*chloros*(gg = ch) means both green and yellow (*Iliad*, II, 631:*Chloron meli*, "the honey blonde").

Lastly, in Sanskrit GH = h (for example: **gheeem*«winter» produces*cheimon*and *hiems*in Greek and Latin, in Sanskrit*himah*, in Himalayas, "the top of the ice"). The e becomes a (Latin*sequitur*but sanskrit*satisfy yourself*) and l becomes r (Latin*lux*, Greek*leukos*, German*Licht*but sanskrit*rocate*«radiance")

Therefore: *ghel = har-i, green if it refers to grass, blonde if it refers to hair. The original notion is probably that of the steppe grasses that are transformed into yellow by the action of the sun.

82. (*)Genetic science has been able to establish the genetic polymorphism of the cephalic index: there are several genes on which the length, width and shape of the head depend. However, among Europid populations, brachycephaly has a dominant character in Mendelian terms (Marquer, 1973, 45-46, citing the works of A. Schreiner, G. Frets and R. Ruggles Gates). For his part, CS Coon (1969, 109), following T. Bielicki and Z. Welon, maintains that the increase in the cephalic index observed in Poland from 1300 to the present (from 74 to 84) would be caused by a "selective advantage to favor of cephalic indices located in the region between 80.5 and 83.5 of the expansion of the variation" which would present a higher survival rate. However, it has not been determined what the “natural selection” factor may be that favors brachycephaly over dolichocephaly in Poland.

83. It has sometimes been questioned that*xanthòs*really means "blond" alleging quite bizarre arguments. Thus, Giles (in

the *Encyclopaedia Britannica*, at the entrance **Indo-Europeans**) has observed that the corresponding verb means "to change the color of the meat into roast color" and that the Greeks said that the children of the Germans were *poiloi*, that is, with white hair like old people.

Leaving aside the fact that the transformation of the color of the meat during the roasting process implies a development in the sense of luminosity that cannot be described by the chestnut formula but is susceptible to imponderable nuances, it must be remembered that Pindar called *xanthòs* to the lion, Bacchylides to the color of the ripe grain (III, 56), Plato (*Timaeus* 68 b) explains to us that *xanthòs* (yellow) is obtained by mixing "the splendor with red and white" and Aristotle (On Colors I, I) states that fire and the sun receive the classification of *xanthòs*. The fact that the children of the Germans appeared "gray-haired" to the eyes of the already denorderized Greeks will not be surprising if we keep in mind the platinum blonde, almost white, color of the hair of children of pure Nordic race.

The meaning of *xanthòs* while "blond" is not provided by any Greek dictionary. He *BOISAQ* (*Etymological dictionary of the Greek language*), Heidelberg and Paris 1938, translates *xanthòs* by "*blonde*» *xoutos* by "*jaunâtre, fauve*». Frisk (*Griechische Etymologisches Wörterbuch*, Heidelberg 1963) translates *xanthòs* by "*goldgelb, rötlich, bräunlich, blond*» *xanthokomes* by "*blondhaaring*», «*xanthismata*» «*blonde Locken*». Günther has suggested that an involution of the meaning of saints from light blonde to brown (as observed in modern Greek) could have occurred in parallel with the darkening of the hair of the Hellenes, their loss of color.

The etymological meaning of *xanthòs* It is obscure: it has often been related to Latin *canus* (of *casnos*) «gray-haired, white».

84. Anyone interested in Nordic female beauty knows that one of the most suggestive characteristics of Northern women are their very white arms with rounded shapes, precisely *leukolenes*, in the sense of the Homeric Hera. Keats, in a sonnet in which he exalts the beauty of the South, evokes, in contrast, the beauty of young English women, writing: "Happy is England, sweet are her naive young women - her simple kindness is enough for me - her very white arms are enough for me." that they embrace in silence.

85. This detail of the footprint will be more plausible if we consider that within the ancient Nordic aristocracies, to which the Atrides belonged, heights of around 1'90 would not have been exceptional, while the average height of the Mediterranean people was then less than 1'60.

86. Wilhelm Sieglin, «*Ethnologische Eindrücke aus Italien und Griechenland", in Verhandlungen der 46. Versammlung deutscher Philogen und Schulmänner zu Strassburg*, 103, p. 121-122.

87.HFK Günther (1967b, 292): «Christianity in the Roman Empire, a faith of politically, economically and spiritually poor individuals, was a religion of the lowest stratum of the population, of immigrants of oriental and African origin, who were insensitive to the Hellenic spirit and the political art of Rome.

88. The anti-German myth of so many Italian and French intellectuals is based on this linguistic Latinity, understood superficially, which has brought very serious political consequences. This myth has been dismantled by Evola (1941; 1941b and 1968). See also the chapter «*Latinità and Germanesimo*» (Evola 1967, 222): «That in Italy... the myth of Latinidad is especially appreciated in literary and intellectual environments is not surprising... We are interested, in any case, in highlighting that the "common Roman heritage" cannot consider yourself Roman without further ado; In the aforementioned aestheticizing and humanistic characters, in aspects related to customs or even in some legal forms, what is Latin comes from a world that only has the name "Roman", from a world for which ancient, heroic Rome, aristocratic, Catonian, perhaps there would only be contempt... If those who, as "Italians" feel only Latin and Mediterranean, could sit face to face with the Romans of the heroic period, their intolerance towards the latter, towards their style of discipline, honor, hierarchy, of rectitude, of anti-exhibitionist and anonymous virility would not be less than that which arouses in them the*animus* anti-German and above all anti-Prussian.

89. For an adequate understanding of the events of the 1st millennium AD, Spengler's intuition of a magical Arabian civilization is fundamental, of which both early Christianity, Manichaeism, Kabbalistic Judaism and Islam, Byzantium and Baghdad would form part. the early Christian basilica and the mosque, a world that dissolves the form of classical civilization but that later confronts the soul of the Gothic world, with its cathedrals and its*chassos de gest*, Germanic feudalism and Gothic-Romanesque Catholicism, a new world emerged around the year 1000 between Flanders and Lombardy, between the Elbe and the Ebro.

On this issue see*The Decline of the West*by O. Spengler and, in particular, the chapter «*The pseudomorphosis of magical civilization*».

VI - Conclusions

The racial factor alone cannot explain the complex mechanism of human vicissitudes. Race is a lot, but it is not everything: it is only one of the forces from which history is born. As we move away from the simplicity of the origins, countless factors arise to confuse the lines of the canvas.

However, anyone who seeks a unitary line in the future of Europe – and it is not simply a working hypothesis but out of necessity, which is why the problem of a unitary myth for the European nationalism of tomorrow arises – must direct their gaze towards the Nordic-European sources of the civilization of the "white race."

And when you have delved into the origins of those Nordic peoples who grew up on the coasts and forests of Germany to later emigrate and reach the Balkans, Italy, the Caucasus or India, leaving the imprint of their blood and their language on everything the white area, you will understand why Günther had been able to quote the verse in a new sense*«"O heilig Herz der Völker, Vaterland!"*("Oh sacred heart of the people, homeland! And when the civilizations of Greeks and Romans have been born from the same lineage, and Rome and Sparta emerge from the same Central European centers of*dorische Wanderung*, it will be understood why Carl Schuchhardt had been able to define the birth of the ancient world as «*die grösste Tat, die Deutschland vollbracht hat*» ("the greatest work that Germany has accomplished"). And if we then consider how the West, exhausted and dominated by the Arab-Byzantine world, had found new fuel in the Germanic invasions, and how the European peoples have restructured themselves around the Germanic nuclei - Franks, Goths, Normans, Lombards -, It will not be surprising that Moeller van den Bruck called Germany "mother of European nations." European nationalism cannot be a confusing sum of nationalisms, but rather the internal logic of European history that teaches us to recognize the different importance of racial currents.

The internal form of European civilization is Nordic, and the more we want to renew the essence of this civilization, the more necessary it will be to deepen our understanding of the Nordic soul and race. This is the criterion that will allow us to distinguish between European and extra-European currents in the history of Europe, to separate what*arteigen*, what is our own, what*artfremd*, what is foreign to us:*arteigen*It is Doricism, Romanity, Germanism,*artfremd*Mediterranean Dionysianism, Eastern Christianity and Jewish Marxism.

This conception allows us to grasp the meaning of European history in its own dynamics: not a superposition of "conquests" - from Christianity to democracy - in a series of "progresses" whose final logic is leveling and bastardization, but rather the struggle of order against chaos, of the Apollonian essence of Nordic humanity against the forces of dissolution.

This is, as formulated by Alfred Rosenberg, the heroic conception of history that must be transmitted to new generations [90]:

«We believe that in the sense of the science of race and the soul there is no true world history, that is, a history in which, so to speak, all peoples and all races are brought back to a single systematic solution. In this sense there is a planning for the Christianization of all races that must later serve the objective of humanizing the so-called humanity. On the contrary, we believe that the history of peoples constitutes a complete life circle in itself and that, for example, the history of the Greeks has not constituted a systematic preparation for the later "wonderful times." Today we can also see that the history of the Greeks did not constitute a unity that remained unchanged from the origins but was the result of a great combat between the races from central Europe and the peoples of Asia Minor and Africa. A dramatic fight that took place against men and against the gods of the Earth and the Night. Therefore, today we experience in our hearts a rebirth of the ancient in a completely different sense than before and much deeper than before because we have the freedom not to designate as Greek everything that happened in that small piece of land that is called of Greece but of eliminating everything that is suggested as an element foreign to genuine Greek life. Apollo and the Homeric “blue-eyed daughter of Zeus”, this is Greek. The ecstasy and the *demon*later, this is not Greek. The Doric temple is Greek, the type of the satyr is not Hellenic. We feel the first related to us, the second foreign."

The investigation of the Indo-European roots of the civilization of Europe does not have a mere historical or antiquarian value. It is the investigation of what is familiar to us and what is strange to us, what must be assumed and what must be rejected. It is the determination of the criteria according to which all cultural currents cannot be accepted indiscriminately, but rather a selection will be made keeping in mind the spiritual form of European humanity. This is the duty whose fulfillment today's need demands of us, to provide a unitary myth for the European nationalism of tomorrow and, beyond the confines of Europe, for the entire white race.

This is the point at which the horizons of a new European tradition open, a tradition in which a new European religious perspective with Nordic roots also has its place, a *Frömmigkeit nordischer Artung*.

If one day Europe achieves its unity and becomes aware of this spiritual tradition, this little book by HFK Günther will once again find its importance and meaning.

Annotations

90. Alfred Rosenberg *Der Kampf um die Weltanschauung*, lecture delivered on February 22, 1934 in the session room of the *Reichstag* in Kroll Opera, page 15.

Excursion. The origins of the Latinos.

In the last century, comparative linguistics arrived at the idea of Indo-European unity, that is, the discovery that the Italic, Hellenic and Celtic Germanic languages belonged to a single linguistic group of which the ancient Indians and Persians were also part.

A more careful examination of the Indo-European languages allows us to find common terms to designate the bear, the wolf, the beaver, the oak, the birch, the ice, the winter or the snow, which refers us to original northern seats. The presence of the names of the beech, a tree that does not grow east of the Königsberg-Odessa line, and the salmon, a fish that lives in the Baltic and the North Sea, but not in the Caspian or the Black Sea, tells us allows us to locate the ancient Indo-European homeland in a territory between the Weser and the Vistula, extending in the north to southern Sweden and in the south to the Bohemian Forest and the Carpathians. Indeed, from this territory a series of prehistoric cultures radiated from 3200 BC onwards, spreading first through the Danube and Dnieper valleys, to reach from there Italy, Greece, Persia and India. In this fact lies the Nordic origin of the Indian, Persian and Greek civilizations, as well as that of the early Latins who settled on the Alban mountains and founded Rome.

Presumably the Italics – and among them the Latins – also arrived in Italy in various waves, while the ancient Mediterranean population went

slowly being submerged by these invasions, until they later emerged as scattered Ligurian, Etruscan, Picene or Sicanian islands.

- The European affinities of the Latin language.

The kinship of the Indo-European languages is a proven fact. But the problem of the relationships of each of the languages with the others is more complex. There are some general grouping criteria that no one disputes: for example, a distinction between a Western group *kentum* (which are part of Greek, Latin and Germanic, as well as Hittite) and another oriental *satem*, or equally the original unity of Sanskrit and Persian in an Aryan community that can even be confirmed archaeologically in the north of the Caucasus.

However, often the contacts between different languages are so multiple and different that a precise grouping by degrees of kinship is impossible. These facts reflect an original state in which the territorial borders of the different peoples were not precise and the relationships between them were interwoven through waves of migratory flows and ebbs. Latin was initially located in a presumed Italo-Celtic-Germanic unit, that is, it was thought that the ancestors of the Celts, Germans and Latins had formed a particular unit within the great Indo-European family.

However, it is doubtful whether such a unity existed or whether an even larger unity would not have to be sought in which the Veneto and the Illyrian would also have a place, and with which the Baltic would also show a strong affinity. This would lead us to the problem of the true nature of Veneto and Illyrian and the language of the people of the Urn Fields.

Indeed, all these languages had terms – undoubtedly Indo-European – but which are not found in either Sanskrit or Greek. Example of this Western Indo-European are the Gaulish *I died*, Latin *sea*, old german *meri*, Lithuanian *seas*, ancient Slavic *morje*; old irish *tuath* "people", Oscan *touto*, old german *diota* and old norse *thiod* (" *deutsch* »), Lithuanian *tauta* and Illyrian *teutan* ("queen"). Common to these peoples are a series of names used to designate water courses that in central Europe constitute the oldest analyzable linguistic stratum, while in the Iberian and Italian Peninsulas they have an important character. As an example, Ala in Norway, Aller in Germany, Alento in Italy, Alantà in Lithuania (explainable through Latvian) *aluots* «source"), Aube in France, Alba in Spain, Elba in Germany,

Albula in ancient Latium, on which the ancient Norse can shed light *elfr* «river" and the old German *he sees* «river bed. This linguistic unit, for which H. Krahe has created the definition of *alteuropäisch* «Paleo-European", would correspond to that of the *indogermanisches Restvolk*, that is, the community of those Indo-Europeans who remained the longest in their ancient seats.

In general, it must be kept in mind that while some Indo-European races, which descended early on the area of Aegean civilization and the Near East, already had a well-defined language in the second millennium, the other peoples, who remained in their original homeland , they spoke barely differentiated dialects among themselves. Thanks to the documents of Pilo and Hattusa we know that around 1400 BC a Greek language was already spoken in the Peloponnese and that in upper Mesopotamia the state of Mitanni wrote its documents in a kind of Sanskrit. But it is presumed that at that same time the ancestors of the Latins and the historical Germans spoke dialects in a fluid state and, so to speak, that they blurred into one another.

- The northern vocabulary of Latin.

Numerous Latin forms can be easily compared with Celtic forms, others with Celtic and Germanic forms. to the latin *Pisces* correspond to the gothic *fisks* (modern german *fisch*) and the Irish *iask*. The Latin *salix* finds its correspondence in old German *salaha* and in old Irish *sailech*.

Beyond genealogical kinship there is a type of linguistic finity that we could define as environmental. Latin, in addition to being a close relative of Germanic and Celtic, has a whole corpus of terms that find their correspondences not only with these languages but also with Baltic and Slavic. This is the case of the name of the north wind: in Latin *carus*, in gothic *skura*, in Lithuanian *sziaure*, north and north wind, in Old Slavonic *Severu*, north. Words for cold: Old High German *kalt* and *kuoli*, Lithuanian *galmenis* «intense cold", ancient Slavic *goloti* "ice" and *zledica*, latin *gelu* and *glacies*. This vocabulary tells us about a time when the ancestors of the Latins, the Germans and the Slavs lived in a frigid, northern environment.

Even more interesting is another geographical term. The gothic *marei*, the Lithuanian *seas*, the ancient Slav *morje*, the Gaul *I died* and the latin *sea* They sometimes designate the sea but sometimes also closed and swampy lagoons and lakes. He

modern german *Moore*, like the Latin *died* They do not designate the sea but the swamp. Here too, an environmental condition present in prehistoric northern Europe is postulated: a landscape of marshes, swamps and lagoons extended around a semi-enclosed sea like the Baltic.

If we wish to locate this close Celtic-Germanic-Italic-Illyric-Baltic community in time, it is necessary to go back to the Bronze Age - that is, to the third millennium BC - a time in which the Celts had not crossed the Rhine, nor the Italics. Alps nor the Illyrian-Venetians the Danube while the Germans lived in their Scandinavian and northern German headquarters. As for the Baltic peoples, they still occupied East Prussia and were bordered by the Veenetians at the mouth of the Vistula (*sinus Veneticum*). The participation of the Slavs in this linguistic community is perhaps only apparent, arising from the fact that Slavic must have assimilated in Poland much of the Venetic vocabulary [91]. Only at the dawn of the Iron Age did the Celts invade Gaul, the Italics Italy and the Illyrians the Balkan Peninsula, which would lead to a gradual expansion of the Germans throughout the territory between the Rhine and the Vistula.

- Latin and Germanic.

In this northwestern Indo-European unit, numerous words common only to Latin and Germanic can be isolated.

They can remember terms that designate parts of the body as *collus* (subsequently *collum*) and *Hals, language* (ancient *dingua*) and English *tongue* and German *Zunge, caput* and *Haupt*. There are also some terms related to objects of nature such as Latin *limousine* and the german *Lehm, gramen* (of *grasmen*) and *Gras, steel* and *Ahorn, saxum* and old high german *sahs* «knife", *far* and old norse *barr* «grain".

Of even greater importance are some grammatical particularities only shared by Latin and Germanic. Both languages form numeral and distributive adverbs with the suffix *-No*: latin *bini* (of * *duisno*) and Nordic *tvennr* (Germanic * *twizna*) "double". Both answer the question "where?" With adverbs of place that end in *–ne*: gothic *utana* ("from outside?" «*von aussen*») and Latin *superne* ("above"). Both, finally, construct abstract nouns using a suffix *–you*: latin *iuventus*, "youth" and German *Altertum* «antiquity".

These particularities, along with others that would take too long to cite, have allowed Krahe (1969) to affirm that Latin and Germanic were once spoken by two neighboring peoples: «In that archaic period to which the mentioned lexical coincidences date back, the The ancestors of the "Italics" were located between the ancestors of the Celts and those of the Germans, in such a way that they kept the latter two peoples separated. For this reason the Italo-Germanic linguistic community is older than the Celtic-Germanic one. The first dates back to the Bronze Age since the word for "bronze" (Latin *aes-aeris*, gothic *aiz*, old norse *and go* , Old High German *er*, where the German comes from *ehern* (bronze)» is common only to Germanic and Italic. Only after the emigration of the "Italics" to the south did the Celts come into direct contact with the Germans, with whom they share the term for "iron": Gaulish. *isarno*, irish *iarnn* and gothic *eisarn*».

But, even more interesting, Latin presents a series of words that only find correspondence with Scandinavian, that is, with Old Norse. to the latin *you* corresponds to the Nordic *oss* «"river mouth", to Latin *sanctus* the nordic *sattr*, to Latin *longaevus* the nordic *longaer*, and we could add even more examples. Rudolf Much, who has drawn attention to this fact, has highlighted that the Latin *austere* and the norwegian *austr* Both indicate south, and not east as in the rest of the Indo-European languages, which in Norway is explained due to the particular orientation of the valleys. Much has also recognized that among the Heruli of Odoacer there were also Rugios, originating from Norway, wondering if something similar had not occurred during prehistory. On the other hand, the Goths themselves were originally from Sweden.

- The culture of the Urn Fields and the *indogermanisches Restvolk*.

Both the European affinities of the Latin language and its northern vocabulary can be explained by the so-called northwestern Indo-European of Devoto, that is, by that characteristic affinity found between Italic, Celtic, Germanic, Illyric, as well as Baltic and Slavic. This affinity, according to Krahe, is that of *indogermanisches Restvolk*, that is, those Indo-Europeans who remained in their ancient central and northern European headquarters.

This is not the place to comment on all the complex vicissitudes of the formation of the *ethnos* Indo-European and its progressive dispersion. We will limit ourselves to referring to

our introduction to the work of HFK Günther *Indo-European religiosity*, where those who wish can find a broad exposition on the Indo-European problem.

It will suffice to briefly recall that Indo-European expansion is linked to two major migratory movements. The first corresponds to that of rope ceramics and battle axes, closely related to that of globular amphorae, which reaches both Greece and Anatolia, the Volga and the Caucasus. This first movement, dateable between 3200 and 2700 BC, is due to the separation of the common trunk of Greeks, Hittites, Thracians and Aryans.

The second, more recent, dates back to around 1300-850 BC. It is the movement of the so-called Urn Fields (*Urnenfelder*).

The nuclear area of the *Urnenfelderkultur* is Lusatia and, broadly speaking, the territory between the Elbe and the Oder. Around 1400 BC, the Lusatian culture transformed into the Urn Fields culture, which takes its name from the underground cemeteries in which urns are lined up next to each other. The rite of burning the dead has ancient roots in central Europe, but only now has it acquired an organic and totalitarian character. It constitutes a new expression of the cult of sky and fire that is at the origins of Indo-European religiosity. The symbolism of the *Urnenfelderkultur* It is related to that of the Scandinavian rock incisions.

Around 1300 BC the culture of the Urn Fields, spread at that time throughout the territory between the Rhine, the Vistula and the Alps, exploded violently. A whole series of Central European type weapons, cemeteries of urns, ornaments, rites, utensils of Austrian, German, Bohemian and Hungarian manufacture are rapidly expanding towards the south.

But the same thing happens to the west as well. The Urn Fields extend throughout the French area, the British Isles and Catalonia.

The migration of the Urn Fields causes the dispersion of the *indogermanisches Restvolk*: Celts to the west, Italics to the south and Illyrians to the southeast. In Greece, the Mycenaean cities fell under the pressure of the "Doric migration."

- The Urn Fields in Italy

In Italy, cremation appeared shortly before 1300 BC in the region of Como, Milan and Lake Garda. The bronzes related to

These tombs are strictly Central European. It is likely that incineration was already present at this time in the terramaras, the settlements on poles of Emilia, and there is no doubt that the ceramic models refer to Lusatian specimens.

But it will be after 1250 when the flow of the Urn Fields floods the Apennine peninsula. Firstly we find characteristic manifestations in the Pogan plain and only avant-gardes in central Italy (Forli-poggio Berni, Lamoncello in val di Fiora). Later, the necropolises of Pianello del Genga (Fabriano), the steelworks of Terni, Palombara Sabina, Tolfa and Allumiere provide evidence of a penetration of incinerator towns along the Tiber valley. These manifestations are commonly attributed to a period dating back to around 1050-1000 BC.

Shortly afterward are the cremation necropolises that densely populate the Alban mountains. In Veneto, on the Berician mountains, the Atestina culture appears. Between Veneto and Latium, in the region of Bologna, in Tarquinia, Vetulonia and throughout Etruria, the culture flourishes called, due to the name of a town near Bologna, "villanoviana".

But the incinerators did not stop in Latium. The Timmari cemetery, next to Matera, has been known for almost a century. And furthermore, after the last war, new cremation acropolises have come to light in Torre Castelluccia (Taranto), in Pontecagnano (Salerno), in Torre dei Galli (Pizzo Calabro) and in Milazzo. These findings are destined to change many of the current ideas about the origins of Italics.

The incinerators find central Italy occupied by the so-called Apennine culture, whose origins can be traced back to 2,300 BC. Mediterranean substrate and Central European superstratum mix and condition each other. On the Alban Mountains, where the Apennine culture is not present, we can expect to find the Nordic superstratum in greater purity. On the other hand, where the substrate is rich and tenacious, the protoitalic element is absorbed. This is precisely the case of Etruria. Modern archeology has done justice to Herodotus' fable about the origin of the Etruscan people of Lydia. There was, yes, in a late period, an orientalizing fashion, but there are no precise findings that can prove an origin in Asia Minor. The Etruscan people, and the Etruscan language, are indigenous. And this implies, however, that the Apennine culture of the Bronze Age could not have been Indo-European. The elements of the battle ax culture that penetrated to Tuscany (Rinaldone) or to Campania (Gaudo) could not have constituted more than avant-garde of Indo-Europeanity. Otherwise, if the Apennine culture had already been Italic

Where would the Etruscan, the Picene of Novillara and the rest of the tenacious Mediterranean residues attested until recent times have come from?

It is impossible not to link the origin of Italic, or at least Latin, with the Urn Fields. The birth of the Latin ethnos from the incinerating culture of the Alban mountains will demonstrate it.

- The Alban Mountains and Rome

There are four main incinerator cultures of the first Iron Age (1000-650 BC). The first is the atestina, on the Euganean Mountains, matrix of the Venetian nationality. The second is that of Golasecca, in western Lombardy and in the canton of Ticino. His ethnic identification seems uncertain. Based on some inscriptions, one could speak of a partial Indo-Europeanization of the Ligurians. Even more complex is the case of the Villanovian culture, extended from the region of Bologna to the Maremma through Umbria, and on whose settlement the flourishing Etruscan civilization developed. In the Tuscany area one could think of an absorption of the Italic currents by the rich Apennine substrate. Etruscan preserves traces of those in the vocabulary: in Etruscan *usil* sol is related to Indo-European **sawel*, italic *leave it* (in the name of the *gens* Aurelia «*a sole dicta* »). The Etruscan *isolate* It is related to the Veneto *aisus* and with the Germanic *Asen*. In the umbra zone it is necessary to believe that trans-Adriatic currents, through the southern Marches, had flooded a proto-Villanovian area towards the Venetian and Latin ones. The differences and affinities between Umbrian and Latin could be explained by this hypothesis.

In Latium, south of the Tiber, the incinerators found a country practically deserted. The forest-covered Alban Mountains, the Tiber shoals and the Pontine swamps do not appear to have attracted Bronze Age settlers. The settlements of the incinerators appear particularly dense on the Alban mountains: marshy plains extend around them. The necropolises of Marino, Albano, Grottaferrata, Frascati, ROcca di Papa, Castell Gandolfo, Lanuvio, Velletri, Ardea and Anzio provide us with an exhaustive picture of the oldest Latin culture. THE rite is the Central European one of cremation. Fibulas, blades and weapons refer us to Austrian and German examples. An indigenous influence has often been seen in the hut-shaped urn. But the hut-shaped urns of the Harz and the lower Vistula, the very name of the *Latium*, identical to that of Latvia (*Lat-via*) and the same name of Rome, frequent in East Prussia to designate a "sacred place" (*Rom*-or *v*to), *Rom-inten*) refer us to a "venetic area" not far from the Gulf of Danzig

(*sinus* Veneticum).

None other than Giacomo Devoto has placed emphasis on the mention of *Venetulani* in Plinian's list of the ancient towns of Latium and has explained the name *Rutili* like "the blondes."

Annotations

91. See note 21 (*).

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